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ABSTRACT

This monograph uses brief excerpts from many sources to document the history of the education and care of individuals with disabilities in India, primarily in the 19th century. An introduction describes the author's methodology in compiling and annotating the excerpts, which are listed alphabetically by locality in India. Under each locality, excerpts are listed chronologically and typically describe individual children, the institutions they attended, services provided to them, and the children's responses. A separate section provides excerpts from documents about institutions and services for individuals with mental retardation and physical disabilities in the early 20th century (to 1947). An appendix provides excerpts from legal papers concerning the establishment of a specific asylum for the blind at Benares. (Contains approximately 300 references.) (DB)

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DISABILITY CARE & EDUCATION IN 19TH CENTURY INDIA:

Dates, Places & Documentation

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and physical disabilities up to 1947.

Revised version, May 1997.

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DISABILITY CARE & EDUCATION IN 19TH CENTURY INDIA:

Some Dates, Places & Documentation

INTRODUCTION

Writers in the past fifty years, both Indian and foreign, have been poorly informed about Indian special needs education and disability care in the 19th century - and for mental retardation and orthopaedic disabilities, the developments up to 1947. Much inaccurate data has been copied from secondary sources. For example, one of the few historical 'facts' given by most modern writers is that the first school for blind people in India was founded in the 1880s by Annie Sharp, a missionary at Amritsar (e.g. ROY, 1944, p.6; MAKHDUM, 1961, p.2; AMESUR, 1961, p.330; PRASAD, 1961; BHATT, 1963, pp.25, 161, 217; MUKERJI, 1964, p.408; KAOOSJI, 1967; VYAS, 1968; TAYLOR & TAYLOR, 1970, p.155; GORE, 1978, p.660; MOHSINI & GANDHI, 1982, p.9; CULSHAW, 1983, p.33; NARASIMHAN & MUKHERJEE, 1986, p.2; ADVANI, 1987; MANI, 1988, pp.154-5; JOACHIM, 1990; AHUJA, 1990; CHAUHAN, 1990; RAWAT, 1991, p.28; PANDEY & ADVANI, 1995, p.70; and doubtless many more). This claim is partly misleading and largely mistaken. Documents excerpted below show that the Amritsar institution hardly began as a 'school', as understood in modern Indian or British English; the role of Annie Sharp was different from what is generally imagined; there was some teaching of blind people at Amritsar years before Miss Sharp arrived; and even that was by no means the first effort to give blind Indians a regular schooling.

To set the record straight does not detract from the useful work done by Miss Sharp, as described by her contemporaries. Indeed, it seems all the more commendable in the world of the 1990s that, on closer examination, the educational work at Amritsar in the 1880s turns out to have centred on an Indian teacher, Miss Asbo, who was herself blind. Miss Asbo had received her first education in a school for sighted children at Lahore in the 1870s, and later gained vocational skills and an aptitude for teaching. The Amritsar hospital manager under whose authority the subsequent institution for blind people existed, wrote in 1898 that, "Asbo's coming really marks the date of the beginning of this school." (HEWLETT, p.50). Sharp, who admitted to knowing almost nothing about teaching blind people, acted as school manager among her many missionary duties, and doubtless did so with great devotion. She herself noted (references below) that the first necessary step in opening a school had been to find an Indian blind teacher.

Before Annie Sharp set foot in India, Charles LEUPOLT had already published his recollections (1884, pp.243-7) of education for blind people at Benares 20 years earlier, under the energetic hand of his wife, Jane Leupolt. This was based partly in the Church Missionary Society orphan school, partly in an asylum for blind people founded by Raja Kali Shanker Ghosal which took in its first residents in January 1826 (See Appendix 1 below). Educational work at the asylum was commended in government reports at least as early as 1869 (Annual..Dispensaries.. 1869, pp.26A-27A). It clearly started several years before that. Education for blind boys at a similar asylum in Bareilly appeared around the same time (Annual..Dispensaries..1870, p.19), and Leupolt noted successful starts at several towns. The systematic training of blind maulvis also took place at Deoband in the 1870s (Leitner, 1882/1991, p.79).

Some 30 years earlier still, in 1838 or 1839, an agent of the Bengal Military Orphan Institution, Calcutta was enquiring about methods of teaching blind orphans, and by 1840 these orphans were learning to

read using the Lucas system of embossing, supplied by the London Society for Teaching the Blind to Read. The orphanage ordered a further supply in 1844 (First Report...London Society, 1839, p.11; Third Report...., 1841, p.11; Seventh Report...., 1845, p.12).

In 1853, an Indian army officer was using William Moon's system of embossed type "...in preparing a Gospel in Hindustani for the multitudes of blind in India..." (Fifth Annual, 1853, p.9). In 1861, an Indian woman at Amritsar called 'Blind Sarah' received an unspecified chapter of the Bible in Moon's (Romanised) Urdu; she had already learnt to read Moon in English in the 1850s (Eighth Report, 1864, pp.9-10). By 1873, Moon's list of Bible portions published in England with embossed type included "the Gospel of St. Matthew in the Urdu language, for the use of the blind in India" (MOON, 1873, p.56). In 1883, the list included four Bible portions in Hindustani, three in Bengali and one each in Malayalam and Tamil (MELDRUM, 1883, p.112). Moon wrote that by this date his type had been adapted also to Sanskrit, Telugu, Canarese and Punjabi (RUTHERFURD, 1898, p.122). Such publications were clearly in use by people teaching blind Indians to read, whether individually, or in integrated classes, or in special schooling. Moon keenly advocated that blind children be taught in schools with sighted children, and arranged for this to be implemented both in Britain and abroad (MOON, 1877, pp.165-7)

Lord Carmichael, Governor of Bengal, complained in 1912 that he had "...found it difficult to get information regarding institutions or societies for the education of the blind in India..." (quoted by A.K. SHAH, 1914; date given by Amal SHAH, 1941, p.8). Part of the problem might have been in distinguishing merely custodial asylums from institutions where educational or vocational work was undertaken. A.K. SHAH (1914) believed that

> "...the education of the blind in India does not date back more than thirty years. ... The hands of the missionaries are visible in the founding of the majority of the existing schools, which now number sixteen. The movement originally began with the establishment of homes for the helpless blind, and the only attempt at education was to teach them to read the Bible in Moon. Later on work was introduced in these places..."

Shah was unaware of the work using Lucas's script at the Bengal Military Orphan Asylum around 1840; and Leupolt's account of education for blind students clearly went beyond Bible-teaching. The Government was wary of missionaries' evangelistic aims; it would hardly have paid the teacher's salary had the curriculum not extended beyond 'Bible'. Did Shah not know of the work Leupolt described? Can more be discovered in the 1990s about the start of special education in India, than was available in 1912 to the Governor of Bengal and his advisors? Even in the late 1890s, Sarah Hewlett at Amritsar seems to have been unaware of other services available for blind people in northern India; and made no mention of schools for blind children in Madras Presidency run by members of her own Church of England Zenana Mission (HEWLETT, 1898, p.1).

Documentary Basis

The following quotations and notes aim to place future writings on a sounder documentary basis, to encourage critical reflection and re-examination of earlier sources, and to indicate where further research might be useful. This paper is very far from an exhaustive survey. It represents several months' work in British libraries plus brief visits to Indian research libraries, and it is subject to any errors of transcription or selection bias inadvertently introduced by the compiler. More data is certainly available in Indian archives; such material remains to be studied systematically. Not all the quotations here mutually agree. Some discordances may shed light on the process by which special schools came into being. Others may arise

from errors of transcription or typography. For example, in VOHRA's modern list of schools for deaf pupils (1988) the introduction states that an institution was opened at Bombay in 1883, and at Palamcottah in 1896. The list, a few pages on, shows starting dates of 1885 and 1895 for these schools. An earlier writer, PUMPHREY (1900) quotes extensively from METCALFE (see Hoshangabad, below) but fails to indicate that she has edited and amended the texts quoted.

In some cases a researcher has used historical data but misunderstood it; or extracted an odd sentence giving a false impression, perhaps through failure to consult original texts. RIKHYE (1980, p.69) extracts "the classes for the training of patients in the three 'Rs' are still being continued at the Mental Hospital at Calicut", from what she calls the "Annual Reports of the Three Lunatic Asylums in the Madras Presidency, 1921-23. (Madras?: 1924?), p.2." Rikhye sees this as "The first record of a program for educating retarded youngsters". Yet earlier and later reports note that these "three Rs" classes occupied a select number of "literary" patients, who memorised verses in English and Malayalam. They ceased in 1924. (Triennial, 1921, p.3; Annual.. Mental..Madras..1924, p.2). In 1922, the Calicut hospital reported a total of 1,287 'lunatics' treated, among whom were 48 'idiots and imbeciles' (Annual..Working.. Madras..1922, pp.14-15). It is thus hard to see the classes as a "program for educating retarded youngsters"; but doubtless this will be repeated by writers who read Rikhye without checking the sources.

In 1970, TAYLOR and TAYLOR wrote an account of disability services, with an historical dimension, the first such account to be widely circulated and published internationally. Their pre-1947 documentation was poor, and their personal views about Indian history led them to dismiss even the limited data they acquired about services for people with mental handicap. Under "Institutions for the care of the mentally retarded" the Taylors list the "Central Nursing Home at Ranchi established in 1934" (p.279). They admit that "it is claimed that [a school] was started in Ranchi with about six children", but disparage it as "a very limited program" with a handful of pupils (p.280). The Taylors insist that "The first really serious effort to start an institution for mentally retarded children was made by the Children's Aid Society of Bombay.." (p.280), when that Society made "..the earliest provision for mentally retarded children, started in September 1941...

Oddly enough, PRITCHARD (1963), reviewing the start of education for disabled people in Britain, took a similar stance. He mentioned "..in 1846, the first provision for idiots in England. A small, so-called school for them was opened by the Misses White, at Rock Hall House, Bath.." (pp.54-55). Then, on the strength of a late source, he dismissed the Bath effort as a small work where "Of medical attention and educational instruction there appear to have been none". He placed the "real" beginning at Park House, Highgate, in 1847. Yet an Edinburgh journalist visiting the Bath school found that

> "..although so lately set on foot, very great progress had been made with the pupils, among some of whom peculiar difficulties had been successfully surmounted by the discretion and sincere earnestness.." (Editorial, 1847).

Further, J.W. Mylne and S. Gaskell, Commissioners in Lunacy, visited the Misses Whites' "Idiot Institution, Bath" on the 7th February 1851, and reported in some detail on the educational measures they saw at "the earliest institution of the kind in England expressly devoted to the mental training of idiots" (Lunacy, 1851, Appendix C, p.41).

In view of the dismissal of evidence in such accounts, more detail has been included below of what was probably the first formal school for mentally and physically handicapped children in India, begun at Kurseong in 1918. This school closed before Independence, and left no trace in later

educational histories; yet it was highly commended by successive Government inspectors, and had 28 pupils in 1938. Detail also appears of educational work in a government institution at Madras from 1936 which has disappeared from post-1947 accounts. (Formal care specifically for mentally handicapped people began at Madras around 1841 - a little before it began in England - with some occupational therapy, as shown below). Mentally retarded children are also glimpsed at school with deaf pupils at Lucknow in the 1930s.

It is a pity that Taylor & Taylor did not care to check the historical records of pre-Independence India. They assert (p.32) that

> "No government action concerning services for the disabled was taken until India became independent; before this time voluntary bodies had provided the only services available."

This is seriously misleading. There was no nationwide plan to provide disability services; but the Presidency Governments gave financial aid and other assistance to institutions serving people with disabilities, from the early 19th century onwards, as shown in the many official records cited below. Without such help, the voluntary effort could hardly have made progress. The Census of India included coverage of disabilities as early as 1868, which were compared with those obtained in 1881 (Report on the Census, 1883, pp.408-414). By 1901 the accumulated nationwide data on disabilities resulted in detailed discussions (Census, 1903, pp.131-50), an inevitable preliminary to any large-scale official action.

The report of the British Royal Commission on education for, and conditions of, the blind, deaf and dumb, and other people in special circumstances (Report..Royal, 1889) was forwarded to the Government of India in 1889, and circulated to local governments (SETH, n.d., pp.285-6). According to Seth - in a thesis where the documentation is not clear - it was found inappropriate for India, especially as it had not yet proved possible to provide schooling for all non-disabled children. Government efforts for disabled people continued to be restricted mainly to grants-in-aid.

In 1936, the Central Advisory Board of Education asked Provincial Governments to report on their provisions and urged them - without effect - not to neglect this field (Post-War, 1944, p.81). The Board seems to have had little more idea of what had gone before, than did the Taylors 34 years later. After more than a century of official reports, cited below, noting disability in schools, charitable institutions, census data and grants-in-aid, SARGENT (1968, p.100), who was education advisor to Central Government 1938-48, believed that Chapter IX of the CABE Report (Post-War, pp.76-82), with which he was closely involved, represented "the first official attempt to analyse the problem [of educating handicapped children], estimate its extent and suggest ways of dealing with it."

Although most formal services were indeed provided by voluntary bodies, the Institute for the Blind founded at Lahore in 1906 was run by the government (MAKHDUM, 1961, p.19), perhaps the first such institution specifically founded by government (TAYLOR, 1908, p.183). Care for some people with mental handicap had been given in government asylums much earlier - Madras had a separate 'Idiot Asylum' for adults from 1841, though this was reunited with the Lunatic Asylum in 1867. The assertion that "no government action was taken" is refuted by substantial contemporary documentation. BANERJI (1949) also notes that in 1906 the Government offered to take over the Calcutta School for the Deaf, and "The Committee was only too eager to accept the offer, but Principal Banerji [the author's father] vehemently opposed it", apparently from a desire to prove what could be done by independent "native enterprise".

BHATT (1963) also insists on a late, post-Independence start of services for civilians with orthopaedic disabilities (pp.25-6, 99, 161), playing down the few earlier

efforts she mentions on pp. 204, 217, 219. Like Pritchard and the Taylors, Bhatt decided that the real beginning was made "..in 1947, when the Children's Orthopaedic Hospital was founded.." (p.217). Later, "..the first special day school for crippled children started functioning at Bombay as late as June, 1960" (p.161), although Bhatt admits (p.162) that some children with orthopaedic problems attended ordinary schools. A brief section on orthopaedic disabilities appears below, after mental retardation.

Reliability & Bias

In the excerpts presented below, witnesses are not rigorously scrutinised for reliability; but where possible some independent support is shown from as early a date as possible. Official reports were liable in their own time to several levels of scrutiny before publication. Reporting officers had no wish to risk censure by inventing non-existent charitable works. Typographical errors were not uncommon, particularly of the sort seen below under 'Mental Retardation, 1918': when data was presented annually in a standard tabular format, the compositors sometimes omitted to put forward the year date. There also was some risk of error when officials made annual summaries across a large region, on the basis of hundreds of reports. For example, in Education in India in 1933-34 (Delhi, 1936, p.75-6) a new institution is recorded for deaf-mutes, opening at Jhagram [sic] in Midnapore District, with 8 pupils. In the Decennial Progress Review 1937-1947, there is also a 'Bodhana Niketan' for deaf children located at Jhargram, Midnapore District. The 1933-34 report cited below shows Bodhana Niketan starting for "defective" children at Jhargram; later (1939-40) it becomes clear that these were "mentally defective and imbecile" children - although by the time of that report, the school had moved to Belghoria, near Calcutta. There was ample opportunity for official confusion.

Most of the missionary texts were published to a keenly interested readership in both India and Britain, and the authors were neither impartial nor disinterested. They or their editors clearly did shape and colour the material towards the tastes of anticipated readers. Yet they could hardly have sustained blatant misrepresentation of the work they described. There were plenty of critics and opponents ready to 'expose' what they saw as the 'waste' and 'hypocrisy' of missionary activities. Much of the disability material written by missionaries was embedded in religious discourse. From that it has here been to some extent disengaged where to do so did not seem to affect the facts pertinent to disability. The compiler intends neither to conceal the context from those who might find it unpalatable, nor to disparage the missionaries' motives and activities. It is largely a question of space, and partly one of topic. Arguments about missionary proselytisation were carried on by many people in the 19th century and later, but they are not the subject here.

For example, missionary women arranged for some blind people to learn to read. The reading matter comprised parts of the Bible and other Christian literature. The women believed their students would be doubly benefitted - but they had little choice anyway, since at the time there was hardly any other material available in Indian versions of Moon, and later Braille. They also arranged, in collaboration with Indian colleagues, for blind people to learn to make twine, baskets and mats to support themselves financially. They did not refuse or omit to teach blind people these skills merely because there was no overt 'Christian' content in them; or because to do so would make the blind person independent of mission aid. On the contrary - they were keen to avoid any dependence by disabled people on slender mission funds. So it seems reasonable to present here the documentary evidence for caring, educational and vocational activities run by missionaries for disabled people, shorn of most of the accompanying religious remarks. Such remarks do appear, however, where their

removal would mean wrenching the disability material entirely out of its context. For those who wish to probe further into missionary activities and motivations, the original documents are essential and indeed fascinating reading.

WHATELY (1878), for example, exposes some of the romantic misconceptions about the care of orphans, often held by supporters in Britain. In the character of "Miss Thornley" she gives an account of 'a day in the life' of a missionary lady caring for Indian orphans. Her audience wants to know why they do not receive lots of interesting stories about the children's progress:

> "But I thought those Eastern children were always *so* forward and so intelligent?" said Miss Jenkins, in her softly emphatic tone. "More precocious, I think they are," said Miss Thornley; "older, that is, for their age, when quite young; but that does not make them more really intelligent, even when they have had good care and nourishment when young. But, then, the poor famine orphans have *not* had such advantages; they come to us often not only prostrated in body but stupefied and crushed in mind." "Yes", said Mrs. Weston, "people don't always remember that starvation acts on the brain as well as on the outward frame. In romantic stories, a half-starved child is always ready to gaze with an expressive look of gratitude and a sweet smile on its benefactor; but I suppose you did not see much of that?" "Oh, no, indeed," said Miss Thornley, with a sigh and a smile. "No one can conceive, who has not seen it, in what an utterly wretched state these poor little ones are sometimes found - almost idiotic, often, at first; gradually the mind wakes up as the body gets stronger, but in the early days the care of them was often most trying; some of them were really almost repulsive objects, so diseased and neglected! One felt it was an effort not to shrink from them, though of course such a feeling would never be yielded to." (WHATELY, 1878)

These sort of remarks suggest that at least some missionaries were well aware of bias problems in reportage of their work; and were ready to counteract it frankly. (See also METCALFE, under Hoshangabad, who makes no pretence that some of her children were not in a repulsive state when they arrived; and BAUMANN, under Chupra, who frankly admits receiving "with heavy heart" yet another jungle child). It is also clear that the informal care and teaching of orphans with damaged intellectual abilities was a familiar experience to women missionaries more than forty years before the 'first' school for mentally retarded children at Kurseong in 1918.

Organising the Excerpts

Data appears by place alphabetically, then chronologically, apart from notes on mental retardation services, grouped near the end, which begin in 1918; followed by notes on orthopaedic disability services. Year dates refer to the Christian calendar. A few pre-1800 excerpts are included, where they seem to be interesting and relevant. The data is sometimes all that was found in the source quoted; otherwise, it has been selected to show the nature of the educational or caring activity; by whom it was done; when started; and where. Some individual stories appear in detail, where they seem to cast light beyond the purely personal and illuminate some aspect of the disability situation and potentials. For example, some thousands of orphans were cared for at Secundra, among whom hundreds had disabilities; but few case histories are available. By contrast, at Hoshangabad 28 orphan girls were cared for over seven years; and Rachel METCALFE (1888) wrote short sketches of them, from which it appears that at least six were substantially disabled.

Passing mention is made of care for sufferers from leprosy and mental illness, but this has lower priority here than blindness, deafness and mental retardation. Neither leprosy nor mental illness is necessarily disabling, though both often are. Both have a history of care going back

centuries - e.g. MEERSMAN, 1971, notes a hospital for lepers at Goa in 1531, as well as regular budget of alms for crippled people at Diu in 1565 and Damaun in 1574; FERISHTA (transl. 1910, IV, p.214) records provision for mental patients in a hospital at Mandu in Madhya Pradesh, established by Mahmood Khilji in 1445. Goitre does not appear here directly, though its association with cretinism and consequent disabilities was noted in the Himalayas at least as early as 1783 (TURNER, 1806, pp.86-87) and preventive efforts using iodine commenced in 1825 (SCOTT, 1825). (See also MILES, forthcoming).

Some terms, e.g. 'idiots', 'blindies' and even 'mental retardation', have fallen out of fashion or are now used abusively; but this is unavoidable in quotation from historical sources. The I.Q. results quoted may also now be considered of debatable validity; but clearly contributed to concepts of mental retardation in India from the 1920s onwards. Some use is made of the term 'orthopaedic disabilities', because in many Indian documents 'physical disability' (which would otherwise be used here) covers all disabilities other than mental or behavioural. Progress may be made in the future towards a unified English-language vocabulary of disability, but it can hardly apply retrospectively. Nor has the spelling of place names been updated or harmonised.

Reference is made to work or observations at Agra (& Secundra), Ahmedabad, Allahabad, Almora, Amraoti, Bahraich, Bareilly, Benares (& Sigra), Bombay, Calcutta (& Belghoria), Cawnpore, Champaran, Colombo, Cuttack, Chupra (near Dinapore), Dacca, Delhi, Deoband, Furruckabad, Futtehpore, Goa, Gujrat (Punjab), Hoshangabad, Hyderabad (Sindh), Indore, Jhargram (Midnapore), Kurseong, Lahore, Lucknow, Madras, Meerut, Ootacamund, Palamcotta, Palliport (nr. Cochin), Peshawar, Poona, Purnea District, Ranchi, Rungpore, Rutnagherry, Serampore, Shahjehanpore, Saharanpur, Sioni, Travancore, Ujjain, and Unava (nr. Mehsana). This is a mere handful of references to formally constituted work. To describe the activities of 250-300 million Indians, with and for their disabled members during 200 years, would fill a large library if the facts were known.

How Representative?

It is hard to know how representative are the items shown. Many are situated in towns and cities, rather than the villages where most of the population lived. They are mostly in British-ruled India, involved expatriates collaborating with Indians, and are recorded in English. The collection is stronger on northern India, and on Protestant missions. No claim is made that this necessarily gives a fair picture of all that went on; but it does suggest the variety of work done throughout the 19th century in many places. Much of it was pioneered by women - which may also partly account for its absence from 'official' histories. Even at some risk of selection bias, it seems preferable to collect and reissue these few items as a start, rather than to continue the current neglect of disability services in 19th century India.

Some historians, seeking 'balance', might wish to see an equal number of excerpts showing foreigners using their privileges to abuse disabled Indians or to exert unfair influence on them. That too would need to be set against examples of professionals abusing disabled people in 19th century Britain, and counter-balanced by post-Independence accounts of Indians being kind or cruel to their disabled compatriots. Yet the present purpose is different. Few people would deny that abuses of power take place in all times and places; but some writers deny that positive service took place in 19th century India. This collection refutes that view.

The exercise is not one of academic interest alone. It has implications for current disability service developments in India and neighbouring countries. Experiments with 'integrated' educational services and

Western plans for 'Community Based Rehabilitation' are under way, premised partly on the mistaken view that, before Independence, India had hardly any disability service experience; and that since 1947 the Indian experience has been of large, 'inappropriate', medically-oriented institutions. This view ignores the informal efforts of Indian families and neighbourhoods since antiquity to respond to special needs and disabilities. It dismisses over 100 years' work and care in small centres across India before Independence, in which some people with disabilities received education and vocational training, individually, or in groups, or integrated with able-bodied children and adults; and then earned their living by their own skills and determination.

The merits and problems of Community Based Rehabilitation, in the various meanings of the phrase, will not adequately be explored in India merely by importing experience from other countries. Experiments should be based on the actual and substantially varied historical experiences of India itself. The data below hints at how varied and substantial that experience was, up to 1900. From 1900 to 1947, the experience gained was much greater in quantity, though not necessarily much advanced in quality. Greatest of all was, and still is, the normal at-home care and family life of ordinary people with special children - but of this, little has been recorded historically in India.

(Anthropologists, as evidenced in the 1921-1985 Index of their major journal Man in India, have almost entirely neglected the disability field. Their interest in physical phenomena seems to be limited to papers such as that in 1980 reporting the obscure topic of "Distribution of Hairy Nose Tip Among Andhras").

Indians and their neighbours, in the disability field, must rediscover their disability history from original source material, not only for its intrinsic interest, but because it is necessary for understanding the present *and for planning the future*. Blind Indians (and others) should know about the blind Indian woman who was a teacher at Agra in 1880 and earlier, and about the blind and sighted children who were being educated together in Calcutta in the 1840s and in many places since then. Teachers of the deaf are entitled to read the heart-warming comments Devanesam Ammal wrote about her first weeks of teaching at the Swainson school, Palamcotta, in 1897. There is a single note about a school for the deaf in Calcutta in 1836, half a century years before Mr Walsh began teaching at Bombay. Someone in Calcutta should be able to find further evidence... People working with deaf-blind children now should know about the progress of deaf-blind Pyari in 1907. Those working to eradicate polio and lathyrism should have the opportunity to read case histories from 1867 and 1811. I have included some descriptions of how indigenous charitable efforts appeared to the colonial observers. It is up to Indians to agree or disagree, to challenge, amplify or correct these observations, using their own historical sources in Tamil, Marathi, Bengali, etc.

NB ***Material within square brackets [ ] consists of explanatory interpolations by the present author. Sometimes it was necessary to piece together the jigsaw from several sources, a name here and a date there, using directories such as those of BADLEY or CRAWFORD (1930), neither of which should be regarded as infallible. To label all such sources in detail would make difficult reading. At the beginning or end of a phrase, two dots .. indicate that the phrase has been excerpted from a sentence; but when used in a title, two dots indicate abbreviation. Three dots ... between phrases indicate that material has been omitted, for reasons of space.***

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AGRA (and nearby Secundra)

1837-38

"This institution was founded during the famine of 1837-38.. ... The poorhouse.. is known as the 'Dhurmsala.' ... On the 31st December there were [in the poorhouse] Blind {Men, 20} {Women, 17} (Total 37)." (Report..Charitable..1872, p.34)

1847

[Report by Mr C.T. Hoernle, on the Orphan Boys Institution, Secundra. One boy had died during the year.] "The boy who died, was blind; but made himself very useful in the baking room, preparing all the chapatees for the oven. He was a well behaved and shrewd boy. Before he commenced his work in the above capacity, he used to attend at School with an Urdu class of his age, and tho' he could but sit there; yet, by hearing the other boys read and repeat their lessons in the New Testament, he learnt, aided by an extraordinary memory, the whole gospel of Matthew and parts of the other gospels, and was able to recite any chapter which he was asked." (Seventh Report, 1847)

1865

[Translated letter from one of the pupils at Secundra] "At one o'clock the bigger girls go to the *Mem Sahib* (Mrs Daeuble) to do their knitting and sewing. The other girls go to Miss *Babaji* [Miss Ellwanger], and sew their own and the boys' clothes. There is a blind girl, Sarah, who teaches the little one things to commit to memory, as Bible history, hymns, and catechism. ..." (Daeuble, 1865)

1866

[Sixty nine orphan girls are listed, with comments after each. Among them four are blind, four have only one eye, and four more have some visual impairment. Two girls are noted as helping with teaching the blind girls]. "3. *Anna* is at present ill of fever; she has only one eye, and is not very bright, but behaves well, and does the work which falls to her charge with pleasure. ... 6. *Bertha*. She sees only out of one eye, and is often ailing; she is able to read fluently Barth's "Bible Stories;" she is painstaking, well-behaved, and of a quiet disposition. ... 13. *Evelyn*, twelve years old, has very weak eyes. She is a modest, obedient girl, but not energetic. ... 15. *Grace*, ten years and a half old, is in the first class. A clever girl, her teachers are pleased with her. She behaves well on the whole, and is helping Miss Ellwanger in the teaching of the blind girls. ... 25. *Mary*, a blind girl. Since the 10th of May she has been taught by Miss Ellwanger to read the books for the blind, and she has read the Gospel of St. John several times. She is so happy and thankful for being able to read herself. She is very attentive during Bible instruction, and is learning to knit. ... 26. *Phoebe*, a little girl of seven or eight years old. She has only one eye, but is able to read. She is a well-behaved girl. ... 27. *Regina*, at present in the hospital on account of bad eyes. She is rather a lazy girl at school. She is in the second class. ... 40. *Victoria* has lately suffered a great deal from bad eyes, which kept her away from her lessons and from work. ... 42. *Gertrude*, a blind girl, has begun to learn to read and to knit; although quite blind she is able to help in the kitchen in preparing and baking the *chuppaties* (native bread). ... 52. *Adelaide*, a clever little girl, in the second class, diligent and well-behaved; in her play-hours she is anxious to help the blind girls with their reading. ... 53. *Beata*, a blind girl with small capacity, often unwell; it wants a great deal of patience to manage her. ... 56. *Maria Augusta*, a blind, well-behaved girl, able to read fluently in the books for the blind; she is attentive during Bible instruction, and learns to knit. ... 58. *Blanche*. Her teacher is pleased with her; she is the second in the first class, and is diligent at her work too, although often prevented from it by weak eyes. ... 62. *Florence*, a nice, bright, smiling little girl, with only one eye; she is well-behaved: in the third class." (Mrs. Dauble, 1866)

1867

[Reports of Indian children allegedly raised by wolves appeared, from SLEEMAN (1858,

Vol.1, pp.208-222) onwards (See also DACCA, c.1838). They mostly speculated about the wolf connection, which nowhere could be proved, rather than on subsequent efforts to teach the children. Some found children were given to missionaries at Secundra and Futtehpore to care for. IRELAND (1874) and PRIDEAUX (1885) wrote to the Superintendent of the Secundra Orphanage, and recorded replies from Mr (James) Erhardt and Mr (Henry) Lewis. BALL (1880) both wrote and visited Secundra and met a so-called 'wolf-boy'. ZINGG (1940) gives a bibliography on 'wolf-children', and notes that he received a copy of the record of Dina Sanichar's admission to the 'Sikandra' orphanage].

[Dina Sanichar] "..was considered by Mr Erhardt to be about fifteen years of age, and had been then (1874) nearly nine years in the orphanage. He is described as being of a happy temperament. He has acquired some knowledge of the locality and can go about the grounds by himself, but could not do so when Mr Erhardt first took charge of the Orphanage. Without constant supervision it is found to be impossible to keep him to any work. ... Regarding the boy which was brought to the orphanage on the 5 of March, 1872, ... A strange bond of sympathy attached these two boys together, and the elder one first taught the younger to drink out of a cup." (BALL, 1880, pp.458-61)

[Sanichar, (= Saturday)] "..was received by us in 1867. ... He cannot talk, and though undoubtedly *págal* (imbecile or idiotic), still shows sign of reason, and sometimes actual shrewdness." (LEWIS, 1885)

1870
[Miss Elizabeth R. Alexander] "..has a school of about forty boys and girls, varying in age from five to fifteen, and nearly all of the poorest class. A few are quite blind, and these she teaches from Moon's raised types." (Editorial, 1870, p.232)

1871
"We are going to open a new branch in our industrial department; we shall print the Bible in raised characters for the blind. We have now a class of blind girls who read very nicely the books that have been prepared. In time we shall train some teachers only for the blind; there are so many of these poor people in this country, and for whom so little has been done." (Mrs Erhardt, 1871)

1880
[Among nine girls or young women listed, three have visual problems]. "No.3. *Julia* is a faithful teacher, and has enjoyed good health. She loses one friend after another, all departing to their own homes, but she being blind can never have any other home than *Secundra*, where she is happy, and beloved by all. ... No.5. *Victoria*, we grieve to say, became blind during the past hot season. Our doctor in *Agra* did what he could for the poor girl; but without success. ... No.8. *Rosamund A.W - has enjoyed good health*; her eyes remain a little weak, and on that account she may not try them with fine needlework. in school she gets on nicely, attending all the classes." (Mrs Erhardt, 1880)

<u>ALLAHABAD</u>

1826
"Collections raised from among Europeans at Allahabad were given to Mackintosh who gathered weekly "about 250 of the lame, blind, aged and indigent" to whom he read the Bible before distributing "alms according to their varied circumstances"." (POTTS, 1967, p.69, quoting correspondence by Mr. L. Mackintosh of the Baptist Missionary Society).

1872
[Tabular "Statement showing the lepers, blind and poor, benefited by the charities in the North-Western Provinces and Oudh for the year 1872" includes:] "Allahabad. Blind Men, 242, Blind Women, 286." (Report..Charitable..1872, p.33, 35-36)

1880 or earlier
"The Rev. Francis Heyl of the American

Presbyterian Mission entertained us. ... Mr Heyl has charge of an important educational establishment ... and has also the care of the Blind Asylum in Allahabad." (NEWMAN, p.263) [Mr Newman visited India from December 1880 to early 1881].

"Blind Asylum" [with 40 beneficiaries, with a note that:] "Nine are Christians. Evangelistic instruction is given by American Presbyterian missionaries" [appears without date in a list of "Schools and Homes for the Blind and for Deaf Mutes".] (DENNIS, 1902, p.225)

"Institutions for the Blind in Foreign Countries, so far as known to the Authors. ... India. Place: Allahabad. When Founded: - " [Sole entry under India.] (TURNER & HARRIS, 1884, pp.96-7)

ALMORA

1875
[Table headed "Statement showing the Lepers, Blind and Poor benefited by charities in the N-W Provinces for the year 1875" shows that at the end of the calendar year Almora Asylum had 2 blind and 72 lepers and 8 "poor" men and women. Remark in the margin, about these eight:] "Includes 3 idiots and 3 lame." (Report..Charitable..1875, p.30)

AMRAOTI (Hyderabad Assigned Districts)

1882
"The idiot boy alluded to [in a report by the Hospital Superintendent], which the visitors considered as being an unsuitable case for the asylum on account of his youth, has been removed and placed under the care of the Hospital Assistant, Amraoti Charitable Dispensary, who will look after him and find him employment about the dispensary." (Report..Amraoti, 1882, p.5)

"This class [idiots] we must consider as precluded from being inmates of this asylum, because they are not actually cases which can benefit by treatment. ... Their proper place would be in alms-houses, were there such institutions established, and failing these, the producers of such monstrosities must be content to bear the burden." [This apparently callous remark occurs during a lengthier, more humane argument about the balance of duty between public and private resources for treatment of lunatics. The writer believed that lunatics could be treated and discharged, whereas idiots could not; so the asylum should not progressively become filled with the latter, to the detriment of the former. Aspects of this argument recur in other asylum reports] (Report..Amraoti, 1882, appended report by T. Hume, p.4)

AMRITSAR

1861 and earlier
"..a young woman called "Blind Sarah" in the Punjaub. She was brought up with some other orphans..[by]..Mrs. Fitzpatrick [Amritsar probably 1851-56; see Clark, 1904, pp.73-74, 218], and latterly, Mrs. Strawbridge [Amritsar probably 1854-1863]; who, in addition to careful Christian training, taught her to read the only embossed English book then within their reach. Afterwards, when ..[Rev. John Matlock Brown].. entered upon the missionary field at Amritzar, he took out with him from us a chapter in Urdu, which was hailed with great delight by Blind Sarah. ... We rejoice in this first Hindoo [= Indian] reader, as an earnest of the company of blind readers in the East.." (Eighth Report, 1864, pp.9-10).

1880
[Discussing future options for a blind young woman: probably Miss Asho, the first teacher of blind people at Amritsar; see under LAHORE]. "I do trust that Miss Tucker and Miss Wauton will be successful in establishing the Industrial Home they have spoken of in Umritsar." (FULLER, 1880)

"The year 1880 saw the opening of the Hospital [St. Catherine's, Amritsar] with six beds, and a few months later Miss

[Sarah] Hewlett and her students took up their abode there within the city walls. Miss Frances Sharp [sister of Annie Sharp] joined her in 1882." (CLARK, 1904, p.58)

"The [Female] Converts' Industrial Home. One blind convert was knitting, and knitting remarkably well. At Miss M. Smith's desire she brought her Gospel in embossed [Moon] letters, and her progress in reading does great credit both to her own intelligence and perseverance, and those of her instructress, a blind native Christian." (TUCKER, 1881)

[Tucker's knitter (above) was probably the inquirer 'A.' in what follows; and 'A.' was Miss Asho - see under LAHORE:] "A. was also an inquirer sent from Lahore. She remained in the Home three months, getting daily Bible instruction, and learning to read in the raised type. She has now returned to the Lahore Mission, and has been baptized." [Miss M. Smith's report from Amritsar, to the end of 1880.] (SMITH, 1881)

1882
"We also hear of a convert now in the [Female Converts' Industrial] Home who is rapidly becoming blind, and who is learning to read the raised [Moon] type that she may be useful as a teacher of blind girls. She has already two pupils." (WAUTON, 1882)

1883-85 (?)
[The following idea must have occurred to Sarah Hewlett and Frances Sharp some time before they invited Annie Sharp to prepare herself to work with blind people]. "As the years went by it was frequently a cause of sadness to us that we had to send away unrelieved so many cases of blindness; and the idea began to take shape in our minds, and to find a large place in our prayers, that we might open a school for the blind..." (HEWLETT, 1898, p.45)

1885
[Annie Sharp writing from Amritsar to G. Martin Tait, member of Committee for Home Teaching of the Blind:] "I was at 'The Willows' [London] in 1885-86, and was preparing to work among the blind to some extent. At the time you kindly took some interest in my plans, and, indeed, helped me to see a few blind people being taught by sending one of your blind teachers two or three times to escort me about the Stoke-Newington district. ... I believe you thought me a little foolish to propose teaching the blind, when I had scarcely any experience of what they might be made to do." (SHARP, 1890, p.221-2)

1886
"At last, in 1886, a small knitting class was established, and two or three blind women of low caste were persuaded to join it, and they received a few *pice* a week as payment. ... Knitting did not commend itself to the minds of the pupils, who had proved begging to be a far more lucrative occupation.."
(HEWLETT, 1898, p.48)

"Although she carefully instructed her [Asho] in stocking-knitting, at which Asho is now remarkably handy, Miss Fuller [see LAHORE, 1876] did not fall into the mistake of acting as if knitted stockings were the only commodity which could be produced by blind people; she taught her to make from a kind of string manufactured in India from an indigenous rush, a stout useful door-mat, which has been, from the time of Asho's coming to us, a growingly important article of manufacture and sale in our school. Asho's coming really marks the date of the beginning of this school." [A photograph of Miss Asho, reading, is published in Hewlett's book, opp. p.48]. (HEWLETT, p.50)

"..we were told that Asho entered into this effort [Zenana visiting, said to be with Mrs Morrison, a missionary at Ferozepur] very faithfully and well, and seemed exceedingly happy in the work. It was at the time of Mrs Morrison's death [more probably Miss Fuller's death] that some ladies in the same Mission proposed sending Asho to St. Catherine's Hospital, Amritsar. ... At first she began to try again on the poor hopeless blindies whose class had not been kept up; and she soon begged us to set aside stocking-

knitting for such, and to introduce the coarse mat-making with its much larger possibilities of usefulness and sale." (HEWLETT, pp.52-3)

"In the autumn of the year 1886, Miss Annie Sharp came out to work as a missionary in connection with our Hospital. The poor blind women in whom we had hoped to find a nucleus for a school had been dispersed, and it was decided to try again; and as Miss Sharp had brought with her a knowledge of basket-making, there was every encouragement to believe that some industrial work might now be successfully attempted." (HEWLETT, p.48)

"The first step was that we got a Christian blind teacher, which sounds a very good step, though she was sent to us chiefly because other missionaries found her so difficult to manage." (SHARP, 1890, p.221)

"The 'North India Industrial Home for the Blind' was founded in the year 1886, and its first pupils were poor Muhammadan women and girls who came daily to be taught. At a later date a department was opened for resident Christian pupils, and the day school was discontinued owing to lack of funds." (Progress 1897-1902, p.396).

1887
"..the two new workers [Miss Bartlett and Miss A. Sharp] were able to do zenana visiting, keeping open houses which the medical workers had not time to visit constantly; the School for the Blind was also opened, with a Christian blind woman as teacher, and two or three day pupils." (CLARK, 1904, p.58)

1888
"Three old women, two young girls, and a young widow are the Mohammedan members of the school.. ... The blind Christian teacher is certainly growing [in evangelical Christian idiom, this would refer to spiritual maturity, rather than physique]; and, though young, is helpful. Reading, basket-making, and knitting are the employments for the morning, and this, with a short Bible lesson, forms 'school.' ... The reading-books (Dr Moon's raised type, adapted to Roman Urdu), and the materials for baskets and for knitting, are a continual need." (SHARP, 1888, p.205-7)

1889
"You must understand that these [five blind Christian women] live in the Compound. Then every morning the Mohammedan women are brought from their homes and remain four hours, when they do knitting, reading, basket-making and mat-making. ... The next event which I hope will take place this week [written in October, 1889] is the removal of the little school into another portion of the premises. Hitherto we have managed in a large verandah..." (SHARP, 1890, p.221)

1892
"The now growing needs of the Refuge and other "compound" work, as well as that of the Blind School, took away Miss Bartlett and Miss A. Sharp to some extent from zenana visiting, but some 1000 non-medical visits were accomplished in the year [1892]." (CLARK, 1904, p.59)

1894
"In the year 1894, the growth of the Blind School is brought before us, and in 1899 the Blind Institute has almost to be regarded as a separate department, its many needs calling for much sympathy and support." (CLARK, p.60)

1897
"Miss Hewlett and Miss Capes spent the summer of 1897 in England, and when the late Miss A. Sharp [Clark footnotes: "Miss A.Sharp died in February, 1903"; but see below.] returned with them in December it was to find greater opportunities than ever amongst the blind, and to give special attention to the re-arrangement of the "Shirreff Urdu-Braille" alphabet, so that it may be used for most Sanscritic languages." (CLARK, p.60)

1898
"The year 1898 tells of an ingathering of famine orphans, boys and girls, many of them blind, and of some adult baptisms." (CLARK, p.60)

"The Institute for blind men, women, and children, in connexion with St. Catherine's Hospital, Amritsar, (Church of England Zenana Mission) is, as far as I am aware, the only Asylum for the Blind in all India, combining a Christian home and direct missionary effort with a technical and industrial school, and reading. ... ..Miss Sharp, who has managed it from its beginning, and under whose care it has developed into its present state of usefulness;.." (HEWLETT, 1898, pp.1-2)

1899
"There is a school at Amritsar, under Miss Hewlett, in which twenty-seven blind pupils - all Christians - are under instruction." (DENNIS, 1899, p.385).

1903
"Early in 1903, it was found necessary to remove the [Blind] Institute to Rajpur [Dehra Dun], in the United Provinces. During the sixteen years it was open, ninety inmates were received, and cared for." (CLARK, 1904, p.60).

"The Panjab lost.. ... ..Miss Annie Sharp from Amritsar medical mission, the latter having just moved with her blind women to Rajpur, where the institution, now superintended by Miss F. Sharp, still remains in affiliation with the C.E.Z.M.S." (A.D., The Story, [1912], p.78)

[Pasted slip on inside cover of register:]
"..just a fortnight after the move had been accomplished, Miss Sharp was taken ill with Cholera and passed Home [i.e. is presumed to have gone to Heaven] in 1903." [p.61:]
"Died of cholera at Rajpur 25 April 1903." (Roll of Missionaries, n.d., Vol.1)

1927
"One, named Aisha, the very first blind convert woman to enter the [North India Industrial] Home [For the Blind] for training, is still at work as a Bible-woman in the C.E.Z.M.S. Mission Hospital at Amritsar." (GRIFFITH, 1927, p.30).
[Griffith's account is not scholarly. If this 'Aisha' is 'Asho', as seems almost certain, she is already here being removed from her actual role at the start of blind school as recorded by contemporaries. Griffith's note is included only to indicate the length of Miss Asho's service].

BAHRAICH

1877 or a little earlier.
[Not listed in Report..Charitable..1872, whose author says (p.32) "I believe that no charitable institution which was in existence in these provinces during the past year, has been omitted from the record." Figures for persons benefited in an institution at Bahraich, in Benares District, are totalled, under category, from yearly statements:]

	Blind	Leper	Poor
1877	7	21	52
1880	7	32	67
1882	18	21	59

(Report..Charitable..Oudh.. for the years 1877 (p.29), 1880 (p.29) and 1882 (p.35).

"The Bhinga Raj Anthalaya is a non-sectarian asylum for the indigent maimed and blind, maintained in a handsome building erected and endowed by the Raja of Bhinga in Bahraich; it is managed [by 1909] by a committee appointed in accordance with a scheme framed under the Charitable Endowments Act, 1890." [This was probably started, less formally, as the institution of which data appear immediately above]. (Benares, 1909, p.181)

BAREILLY

1865
"Another institution of the same kind [see BENARES, 1824] was established at Bareilly in 1865, through the exertions of Hakim Inayat Husain." (SETH, n.d. [c.1936?],

p.284)

1870
"Two blind boys [at Bareilly] made some progress in learning the letters, etc." (Annual..Dispensaries..1870, p.19)

BENARES (and nearby Sigra)

1824
"The first institution of its kind was founded in Benares district in 1824 by Raja Kali Shanker Ghosal for the reception of destitute and helpless persons of all nations, more especially the blind." (SETH, p.284)

1825
"..the Lunatic Asylum, established in 1812, sheltering one hundred and ten patients; the Blind and Leper Asylum, with one hundred and thirty inmates, founded, in 1825, by Raja Kali S'ankar Ghosal;.." (SHERRING, 1868, p.338)

1825
"..the Kali Shankar asylum; the latter is a charitable institution, consisting of a collection of small houses for the reception of the blind, maimed and indigent, as well as orphans and lepers, and endowed by a bequest of Rs.48,000 and the rent of a house, left in 1825 by Raja Kali Shankar Ghosal, a prominent resident of Benares during the first half of the nineteenth century. It was at first managed by a committee consisting of a judge of the court of appeal, the magistrate, the chaplain, a representative of the Raja and the civil surgeon as secretary. Originally it was housed in the mint [the old Mint Premises], for which a rent of Rs.160 per mensem was paid, as the equivalent of a Government grant to the asylum. Later it was removed to a site near the city hospital, and the grant was reduced to Rs.100 monthly. In 1852, however, the present building in Hukulganj was erected from the designs of Major Kittoe." (Benares, 1909, p.178).

1826
[On the insistence of Raja Kali Shanker Ghosal, ten blind people were admitted provisionally on the 1st January 1826, pending final approval by the Governor General in Council. Negotiations concerning the financing and responsibilities for the proposed asylum occupy 145 pages of manuscript correspondence.] (India Office, 1827-28, p.115). [See Appendix 1]

1841
"The last branch, and perhaps, next to preaching, that of most importance, is our [Church Missionary Society] Orphan Establishment. We have at present 121 boys, divided into several classes. They all, with the exception of a few blind, dumb, idiot and sickly boys, read the gospel." (Proceedings, 1841, p.67)

1856
"On the 4th of September, 1856, the foundation stone was laid [of William Moon's new building in Brighton, UK. At the ceremony, those present..] ... ..were reminded of the progress of Mr. Moon's System of Embossed Books by the fact, that it was in great demand, not only amongst our own people, but also in foreign lands. Portions of the Scriptures had been embossed in eighteen languages. ... The head of the Benares Mission had taken some of these books.." (FISON, 1859, pp.19-20)

1861
"The wife [presumably Jane Leupolt] of a Missionary lately returned to Benares, tells us of a Blind native Christian woman who is already useful in teaching. A chapter embossed in her own tongue is gone out, and she will probably soon learn to read it herself and become a Teacher of her blind countrywomen. She has a half-blind husband who will perhaps be employed in the same way, and we have promised to pay them, and any others who may become Teachers." (Fifth Report, 1861, pp.12-13)

1864
"BENARES. - The poor inmates of the Female Blind Asylum have also the advantage of regular instruction [from Mrs

Fuchs, see next entry]...". (Thirtieth Annual Report, 1864, p.16).

"About seven years ago I proposed to send a Christian woman, under my care and superintendence, to the blind asylum, to instruct the women there; but those in authority declined. After my return from Europe, I went there again, and asked the inmates if they would like it if I would sometimes come and read to them. They at once expressed their willingness; but, alas! the place is very far from us, and I had not health and strength to do my work at Sigra; but now I am again able to work (praised be the Lord for this kindness!). The authorities themselves pay a Christian teacher to instruct the children, boys and girls, about twenty in number, belonging to the asylum. My husband and myself go there whenever we can. One blind man is waiting for baptism: a very nice woman, the heathen wife of a blind Christian, wished also to join us, but was suddenly cut off by cholera, her husband offering up prayers as she expired. I felt the death of this loving creature very much; her only child, a little girl of three years old, is with us. About twenty of my blind women were carried off by cholera..". (Fuchs, 1864)

1866 and earlier.
[Exact dates of Mrs Jane C. Leupolt's work with blind people are uncertain. Moon noted that work on a Hindustani gospel had begun in 1853 (Fifth Annual, p.9). Jane Leupolt did no transcription to Hindi before that appeared. As Miss Jane C. Jones, she was one of the first women sent to India by the Society for the Promotion of Female Education in the East, in 1835, and was a trained infants teacher. (History of the Society, 1847, pp.51-52; RICHTER, 1908, p.339). The Leupolts had connections in Brighton, and presumably visited Dr Moon there (see 1856 entry above). Jane Leupolt went to England in April 1857 (LEUPOLT, 1884, p.351) and her husband followed in 1858. They returned to India in December 1860 (ibid. p.198). Between 1857 and 1860, Jane Leupolt collected ideas and materials for various aspects of their work. Charles Leupolt left India finally in 1872 (p.206, and Preface). Jane left either with him or earlier (but not before March 1870, see below: SHAKESPEAR)]

"Some years ago we had a number of blind boys in our Orphan Institution. ... [After considering Moon's Gospel of St. John, available only in his embossed adaptation of Urdu] Mrs. Leupolt set to work to form an alphabet adapted to the Hindi, which is also the Sanscrit alphabet. ... The alphabet being completed, she next commenced printing the "First Hindi Reader" for the blind. ... Raja Kali Shunkar had established a blind asylum at Benares, and, with the consent of its superintendent, Mrs. Leupolt introduced her teacher and books into the asylum. ... A number of boys and lads soon learnt to read fluently. ... At last the Commissioner and Director of Public Instruction visited the boys to ascertain their progress. After this visit of inspection Mrs. Leupolt had no longer to defray the teacher's expenses; moreover, his Honour, the Lieut.-Governor, had the thanks of Government conveyed to her for what she effected for the blind. From this time the system was successfully introduced in several stations. ... Another benefit accrued to the asylum from the blind inmates having been taught to read; the authorities thought they might also be taught to labour, and an Industrial [workshop or centre] was commenced. At the advice of friends, specimens of printing in this raised type were sent to the Agra Exhibition in 1867, and a first-class Special Prize Medal was awarded to this alphabet. ... On leaving India, Mrs. Leupolt made over the books and printing materials to the Rev. J. Erhardt of the Secundra Orphanage, where the work is still being carried on under his superintendence." [See Secundra, 1871] (LEUPOLT, 1884, pp.243-7)

1868
"The progress made in teaching the blind to read has been on the whole very satisfactory, considering the difficulties that have existed regarding a teacher. For the first six months

there was none; then the man from [the Christian village at] Sigra, who originally in 1868 commenced the teaching, resumed the post and worked well as long as his health permitted, but in November he was compelled again to resign, and died at the end of the year. Mrs. Leupolt, who takes a kind interest in the matter, and frequently comes down to look after the progress of the pupils, has had another man [presumably Mr Titus, see next entry] instructed as a teacher, and he commenced his duties on the 1st instant [March, 1870]. Notwithstanding the above difficulties, six of the blind have learned to read well, and one is so advanced that he is able to give great assistance in teaching others." (SHAKESPEAR et al, 1870)

1870
"At the beginning of 1870 the first teacher died of consumption. An orphan lad, named Titus [one of the earliest Indian special teachers to be known by name], from the lower classes of the Normal School [Teacher training establishment], having finished his course of study, was selected for the work; he was taught to read and write the raised characters, and he was installed as teacher. In the morning he taught the blind, and in the afternoons he taught the lame and decrepit who were not blind. He was directed not only to teach the blind to read, but to tell them tales and anecdotes, and to instruct them well in mental arithmetic. Some of the lads took considerable interest in the latter, and entered heartily into it; it also gave them something to think about." (LEUPOLT, 1884, pp.243-7)

1872
"Of the blind eleven have been under instruction during the year; of these six left the [Raja Shunkur Kalee Ghosal] asylum, one died, and four remained, of whom two can read well and two fairly." (Report..Charitable..1872, p.38)

1876
"...five blind adults and one blind girl attended the school kept up for them." (Report..Charitable..1876, p.26)

1877
"The school for the blind is still kept up, and five adults and two children received instruction during the year." (Report..Charitable.. Oudh..1877, p.33)

BOMBAY

1820-1830 [How slow-learners fared in school:]
"The total absence of printed books and the very rare use of manuscripts left the scholars free from the worry of reading lessons which form today the staple of the school instruction. There was much learning by rote.. ... There were no 'classes', no marks, and no examinations to pass and no hurdles of standards to get over. Each went ahead according to his own pace and was free to leave the school as and when he liked. ... A report from Ahmadnagar district states: "The education of clever boys is completed in 4 years between the ages of 8 and 12"." [The citation from this report is later continued (p.132): "Those of medium talents in 6 years and the Dunces (if at all) in 8 years."] (PARULEKAR, 1945, p.xxx)

1845
"At the S.E. foot of the hill on which are the Towers of Silence is an almshouse for decayed Pársís of both sexes. Over the door is written.- This Asylum, for the Reception of Blind and Disabled Poor Pársís, was erected at the expense of the Sons of the late Fardúnjí Sorabji Parak, Esq. ... A.C. 1845.." (EASTWICK, 1881, p.143)

1847
"The General Dharmashala stands on Bellasis road and was erected about 1847 by Sir Jamsetji Jijibhoy [1783-1859]. It provides accommodation for about 300 persons." [See under 1875] (Gazetteer..Bombay, 1910, p.338 footnote)

1849
"...to relieve the Asylum from its present crowded state, I think that Idiots and

harmless Imbeciles (who have no relations to look after them) should be removed to some more suitable building* not far distant from an Hospital, where their wants could be supplied, and their health attended to, by the medical man of the station; and I think the Magistrates of Bombay should also be informed that the Asylum was never meant for the reception of *such patients*, but only for those who were amenable to treatment, and for whom it would be dangerous to society to have at large. [Footnote] * Might not the vacant Hospital at Dapoolee be well suited for such a purpose?" [In April 1848, the Asylum held 46 idiots and imbeciles, among 76 patients, i.e. 60%. During the next year, 106 patients were admitted, among whom were 15 imbeciles; 39 patients were discharged 'cured', among whom 3 imbeciles; 17 were 'delivered to friends' (2 idiots, 6 imbeciles); 13 died (1 idiot, 3 imbeciles). In April 1849 there were 46 idiots and imbeciles, among 109 patients (42%)]. (ARBUCKLE, 1849)

1863
"The idea of establishing the St. Vincent's Home, for housing the poor of the Society, was conceived by Fr. Meurin on seeing the wretchedness and misery of the poor he visited in company with the members [of the Society of St. Vincent de Paul, newly started at Bombay], particularly of a negro woman, who was a cripple from paralysis, and who dwelt by herself for want of a better place in a miserable hut in a cemetery." (COLAÇO, 1891, p.VI)

1866
"The Sir Cowasji Jehangir Ophthalmic Hospital adjoins the Jamsetji Jijibhoy Hospital and was built in 1866 at a cost of nearly one lakh, given by the late Sir Cowasji Jehangir Readymoney." (Gazetteer..Bombay, 1910, p.189)

1875
"...the Jamsetjee Jejeebhoy Dhurrumsala in Byculla, at the junction of the Bellasis and the Duncan roads. That institution - founded for the relief of the destitute and the sick generally, and not for lepers especially -.. ... proved a blessing to thousands of the afflicted. ... About 120 [lepers] are lodged in it at the present moment, and they share its scanty accommodation with nearly an equal number of the blind, the lame and the aged." (GEARY, 1875)

1882
"In 1882, D. De Hearne wrote a letter to Lord Ripon requesting him to help him to establish a school for the deaf in India. His Excellency advised him to apply to the church in India to undertake such work. Accordingly, De Hearne wrote to the Archbishop of Calcutta. While appreciating his proposal, His Grace regretted that in the absence of proper personnel, the matter had to be postponed. De Hearne then contacted the Bishop Meuerin of Bombay with the same object. His Lordship answered immediately asking for books and teachers. A year later, De Hearne sent Mr. T.A. Walsh to Bombay where he succeeded admirably well." (MISHRA, 1950).

"In India, largely through the efforts of the late M. de Haerne, some time Director of the Brussels Institution, the first school was started by the Catholics at Bombay in 1884, under the direction of Mr. T.A. Walsh, who introduced the oral system." (FARRAR, 1901, p.84)

"..the Bombay, India, Institution, under the charge of Mr. T.A. Walsh, whom our readers will remember as the author of some valuable papers in the *Annals*." (Editorial: School Items, 1887)

"*The Bombay Institution for Deaf-Mutes* was founded by Bishop Meurin in the year 1882 by the aid of public subscriptions, the list of which includes several native princes, as well as rich Hindus, Mahommedans and Parsis. ... The Government granted a subsidy of Rs.1,200 per year and the Municipality Rs.1,800. At the time of its foundation it was the only institution of its kind in India. What with endowments and donations, it is more or less self-supporting. Originally it

was started in the Fort, and [by] 1885 the institute was in full working order. ... [The pupils] ..go through an elaborate and ingenious training which to the outsider looks like attempting the impossible; namely, to enable them to understand what is said by watching the lips of the speaker, and even to learn how to talk themselves by imitating the lip-movements of their teacher - sometimes touching his throat, then their own, in order to know what the sound *feels* like." (HULL, 1913, p.309)

1884
"In 1883 His Lordship [Bishop John Gabriel Leon Meurin, Vicar Apostolic of Bombay] went to Goa.. ... [various activities are listed, but the following refers to Bombay] ..and soon after provided his Vicariate with two new institutions - the St.John of Beverley's Institution for Deaf-mutes, the only one of its kind in India, and the St. Isabel's Association for Ladies, with the especial object of taking care of female poor, to which a third one was added by the inauguration in 1885 of the Lepers' Home at Trombay." (COLAÇO, 1891, p.XI)

"Another institution was started in Bombay in the early part of the year 1884, by the Vicar Apostolic of Bombay, Bishop Meurin. This prelate met in the course of one of his pastoral visitations two or three deaf and dumb boys, the children of Roman Catholic christians, who were members of his flock, and compassionating their melancholy resolved to establish a school for the training of children similarly affected. He opened a class in his own house but in February 1886 the classes were transferred to a building of its own on Grant Road." (SETH, n.d., p.284).

"The large lettered sign, "Institution for Deaf-Mutes," in a great half-circle over a gate-way, caught our eyes as we walked down Grant Road in Bombay. ... [Several paragraphs follow, on activities witnessed in two classes of deaf boys.] Again on a Sunday afternoon I called, and this time saw the European superintendent [T.A. Walsh]. He had been engaged in deaf-mute instruction for over twenty years in Ireland and Belgium. he arrived in Bombay in October, 1884, and has been in charge since. ... The head of the Institution had formerly used the manual system, but upon coming to India adopted the oral." (CROSSETT, 1887)

"The school was founded by the Venerable Dr. Leo Meurin, the then Roman Catholic Archbishop of Bombay, with the Rev. Father Goldsmith as its principal. The school has been managed ever since by the lay brothers of the Society of St. Vincent de Paul." (BANERJI, 1949)

1885
"I have also visited Bishop Meurin's institution at Trombay... known as the Eduljee Framjee Albless Lepers' Home. ... Altogether, I consider that the lepers in the institution are exceptionally well cared for, and as a consequence their health is exceptionally good." (BAILEY, c.1888, p.179).

1900
"Among special educational institutions recently founded are the American Mission school for the blind opened in 1900 and the Victoria Memorial school for the blind - a primary school with industrial classes - opened in 1902; [Footnote:] These and a Deaf and Dumb institute opened in 1886 are classed as Primary aided school." (Gazetteer..Bombay, 1910, p.121)

CALCUTTA

1794
"..the Hospital was opened [with private donations and Government aid, at Dharamtola,] for the reception of patients on the 1st of September 1794. ... The state of the Funds in 1810, created an apprehension.. ... ..how to avert the dreadful necessity of repulsing the maimed, and the sick from those doors, which for a long course of years, had been indiscriminately opened for the alleviation of the suffering Natives,.."

[happily, the Government and the wealthy public did supply more funds]. (LUSHINGTON, 1824, pp.295-298). [This hospital for the native poor had made an earlier start in late 1792 or early 1793 on the Chitpur Rd. The first Calcutta hospital for Europeans was opened in 1707/1708]. (CRAWFORD, 1914, vol.II, pp.418-427)]

1812 and probably earlier.
"A Leper Asylum was first established in Calcutta in 1818 [presumably a misprint, perhaps for 1808 or 1811?] by J.H. Harrington of the Civil Service.. ... On his departure to Europe in 1812, Harrington made over the charge of the Asylum to the Select Vestry, which continued in charge even after Harrington's return. The Asylum continued till August, 1818, when an initiative was taken to establish an Asylum on a larger scale." (SANYAL, 1977) [John Herbert Harrington's service in India began in 1780. By 1812 he was Chief Judge of the Court of Sudder Dewanee and Nizamut Adawlut, a very senior position].

1826
"In December 1826, an examination of the little girls [from Mrs. Wilson's school] took place at the Episcopal residence.. ... A poor blind girl exhibited considerable interest; she had from listening to the other children, got by heart many passages from the Gospels, and repeated very correctly the greater part of the second chapter of St. Luke." (CHAPMAN, 1839, p.91).

1833
"In the first document [Endnote: *Calcutta Courier*, Oct.14, 1833].. ... It was said that about one hundred and fifty aged, infirm and physically handicapped beggars had been enlisted as the 'pensioners' of the [District Charitable] Society. This had resulted in reduction of beggars in the streets." (SANYAL, 1977)

1836
"The *Quatrieme Circulaire* put forth by the Paris Institution in 1836, contains a list of all the schools for the deaf and dumb in the world, so far as ascertained at at that time. ... Asia has one school for the deaf and dumb; (viz. at Calcutta;) or, at least, had in 1836. Whether it is still in existence we cannot say." (Editorial, 1848) [No confirmation has been obtained for the existence of this school, though it is quite possible that it existed. Alternatively, see under '1839 and earlier']

1838
"..Dwarakanath Tagore made a startling announcement of a big donation of Rs.100,000 to the [District Charitable] Society in 1838. ... The Europeans were naturally stunned, and so were the Indians. ... the amount was utilized by the Society, according to the wish of the donor, in establishing the 'Dwarakanath Fund for Poor Blind'." [A table then shows that in 1840, 214 blind people benefitted from this Fund]. (SANYAL, 1977)

1839 and earlier.
"In further token of the success of Mrs. Wilson's system, we cannot but mention Gunga, a deaf and dumb girl, who, under peculiar circumstances, was admitted to the institution [the Female Orphan Refuge], and has been an inmate for several years. ... .. a great favourite with her playmates: they have taught her to converse with her fingers. ... In worsted work she particularly excels, and several pieces done by her, have been sent to England." (CHAPMAN, 1839, p.137)

1838/39
"...the enquiries made by the agent of the Bengal Military Orphan Institution [Calcutta] encourage the hope, that the benefits of the [Lucas] system [of embossed print for blind readers] may be extended even to that distant land." (Annual Report...London Society, 1839, p.11)

1840/41
"...a pleasing document which has lately been received from the Managers of the Bengal Military Orphan Asylum, in which it is stated that the Blind Orphans in that

Institution were learning to read upon Lucas's system, and their joy and satisfaction were great at acquiring such an important source of instruction." (Annual Report...London Society, 1841, p.11)

1844/45
"The Bengal Military Orphan Asylum at Calcutta, has also during the past year, ordered of the Society, a further supply of embossed books, for the Blind Children of that Institution." (Annual Report...London Society, 1845, p.12)

1891
"A Government school for the deaf has been established in Calcutta, largely through the efforts of Sahib Garindranath Bhose, a wealthy and benevolent resident of that city." (School Items, 1891)

[Mr. J.N. Banerji's] "..attention had been called to the sad and neglected state of these sufferers by meeting a Hindu gentleman, who had two deaf and dumb sons, and was having them educated by a Mr. Sinha. After some deliberation, Mr. Sinha and Mr. Banerji determined to form a class of children, and, another friend having joined them, they began in earnest to carry out their scheme." (Editorial, Indian Magazine, 1896)

"..Girindra Nath Bhose.. was the unfortunate father of four deaf-mute children and had been in correspondence with England to bring out a teacher from that country. He was a scion of the Pataldanga Bhose family of Calcutta.. ... Fortunately, however, the agreement finally fell through to give room to the native enterprise. ... There was another man, Srinath Sinha, who had a deaf-mute brother whom he was anxious to help. Providence brought these two men together. Srinath Sinha was appointed by Girindranath as a tutor of his children. Literatures on the education of the deaf which had been already brought from England, were given to Srinath." (S.N.BANERJI, 1949) [S.N. Banerji was the son of Jamini Nath Banerji, one of the founders of the Calcutta school].

1892
"The credit of devising Bengali Braille is Mr. [Ramanda] Chatterjee's. ... In 1892, when Mr. Chatterjee devised his system, there were only two institutions for the blind in India [at Amritsar and Palamcottah].. ... *Dasashram* which was founded in Calcutta in order to shelter and protect all types of needy and handicapped persons, had a monthly journal of its own, namely, *Dasi*, of which Mr Chatterjee was the editor. ... ..Mr Chatterjee devised his system at least two or three years before the one evolved by Mr [L.B.] Shah, and since Mr Shah's system differs very slightly from that of Mr Chatterjee, it can be definitely established that Mr Chatterjee is the originator of Bengali Braille." (S.C. ROY, 1944, pp.234-37).

1893
"It was not until April 1893 that this [Calcutta Deaf and Dumb] School was started, and in the course of the first ten months of its existence it grew from a modest and obscure Institution into an important and rapidly-growing philanthropic and educational establishment. ... The teaching staff consists of Babus Jamini Nath Banerji (Principal), Srinath Sinha, and Mohini Mohan Mazumdar, all Hindu gentlemen. That the school is entirely under native management, and that deaf-mute children of Hindu, Mahomedan, European, and Eurasian parents are admitted to the Institution should give India's well-wishers great cause to rejoice." (Editorial, Indian Magazine, 1895, p.436)

1894
"Jamininath who had been sent to Bombay (all his expenses were borne by Girindranath Bhose), returned with a determination to go to England. Bombay [presumably the school for the deaf founded by Bishop Meurin - the experienced teacher T.A. Walsh may not yet have arrived at the time of Jamininath's visit] failed to satisfy him." (BANERJI, 1949)

1895
"Mr. J.N. Banerji, Principal of the institution at Calcutta, has had the advantage of being sent to the West to study the systems and practice of England and the United States; and, after a year [1894-95] in London at Mr. Van Praagh's Training School for the oral instruction of the deaf and dumb, he went to Washington to join the Gallaudet College." (Editorial, Indian Magazine, 1896, p.107)

"Let me then attempt to describe the Oral Method as practised sat at Mr Van Praagh's School, 11 Fitzroy Square, London... .. One of the first lessons imparted is quite an Indian one, learning to inhale and exhale the breath properly - a toy wind-mill with its little sails being used for the purpose." (MACDONALD, 1897, p.63) [MacDonald also writes briefly of the Calcutta deaf school].

"Calcutta Deaf and Dumb School. [Founded] 1893. Founder: Sri Nath Sinha. Pupils: Total 23." [Listed in a "Statement of Schools for the deaf, December 1895"]. (International Reports, 1896. pp.6-7)

1897
"My own school at Calcutta [school for the blind, founded by the writer's father, Lal Behari Shah] was established in 1897.." (SHAH, 1914)

CAWNPORE

1818
[Mrs Sherwood with others started an orphanage. No date is given, but Mrs Sherwood wrote that it was at the time when she had finished her 'Indian Pilgrim'; that was published in 1818. Ten years on, Mrs Sherwood wrote one of the earliest of children's stories teaching a more positive attitude to mentally handicapped people: The Idiot Boy, 1828, Wellington, Salop: Houlston]. "Mary Parsons, who was growing a fine child, and an amiable, but, unhappily, deformed little girl called Maria Clarke, were the two first children placed in this new Asylum, and shortly afterwards were added two infant boys." (p.425) "This dear child's [Maria's] death may be accounted a desirable circumstance for herself, for she had suffered distressingly in her constitution by her deformity." (p.433) (SHERWOOD, 1854)

1834
"These ladies of Cawnpore established a native female orphan asylum; "from October, 1834, to June, 1835, sixty-four children were admitted; several of them were rescued from slavery; the nose of one had been cut off, and another had almost entirely lost the use of her limbs owing to long confinement; six of them were taken by the magistrate from the house of a man of very bad character"." (Story of the Cawnpore, 1923, p.19. No source of quotation is shown).

1847
"Mr Perkins of Cawnpore: "..Bessy, a little blind girl of remarkably sweet and happy disposition.. ... Inoffensive and useful as her life had been, this could not satisfy her: but shortly before her death, she summoned her school-fellows and besought them to forgive her if she might ever have grieved them"." (MULLINS, 1847, p.86)

1871
"Dr. Condon speaks strongly of the want of a poor-house [at Cawnpore] to relieve the dispensary of a mass of homeless wanderers, who require good food and shelter (not medical treatment) to restore them to health. The examples of Allahabad and Bareilly might be held up to the imitation of Cawnpore; but there is small hope of a poor-house being supported as long as the needs of the dispensary are so completely ignored." (Report..Charitable..1871, p.49).

CHAMPARAN

1907
"Deaf-mutism is more prevalent than in any other district in Bengal, the proportion of deaf-mutes returned in the census of 1901

being 275 per 100,000 males and 173 per 100,000 females. ... [Comments on goitrous areas follow]. Many deaf-mutes are also cretins, and the number of the latter is remarkable. It is a common sight to see them going out with village children to tend cattle, and sometimes deaf-mute idiots tend cattle alone. ... [There are] ..popular proverbs regarding the Majhawa *pargana*, which is regarded as the home of the feeble minded, *e.g., kahān kā Majhāwā* is a delicate way of insinuating to a man that he is an idiot." (Bengal..Champaran, 1907, pp.60-61).

CHUPRA (*nr.* Dinapore)

1875 or earlier [Mr C Baumann, the writer's father, died in 1878.]
"After my mother's death the charge of the orphan girls fell to me. ... We had already three deaf and dumb children, two boys and one girl, who were, besides being thus afflicted, idiots. These, we knew, would of necessity be dependent, as long as they lived, on the Mission, and, being idiots, it was difficult to teach them habits of tidiness and cleanliness, not to mention any useful trade. It was therefore with rather a heavy heart I heard the news that my father was bringing home another little deaf and dumb orphan. ...
Her age might be nine or ten - we are never sure, and have to guess by growth and intelligence. Her hair stood out like a bush all round her head, her eyes were bright and restless, and reminded one of a caged animal.. ...
There is no deaf and dumb language on the fingers in India, and so I had to learn to speak *by gesture* to Ellen, the name she afterwards received at baptism.. ... But as poor Ellen had lived a life little better than that of a wild animal, I found it no easy task to teach her to *sit still*; as soon as my back was turned on the schoolroom, off darted Ellen to the kitchen or bedrooms until I brought her back. She used to recklessly tear and burn, and stain her clothes, break plates and dishes on purpose and fight with the junior girls, and many a time was she punished for her manifold offences.
But at last we all began to see a great change working in Ellen, and after nine months she could not have been recognised as the same jangli creature she had been on arrival. She now took a real pride in keeping her person and clothes tidy and clean, she sewed nicely, and sometimes helped to cook. She would sit quietly in the school during school-hours, and tried her best to write neat copies, though she never excelled in writing." (BAUMANN, 1886)

COLOMBO (Ceylon)

1843
"The *Pettah*, or black town, as it is called in Indian parlance, lies on the north side of the fort of Colombo... The town has a large and airy hospital, leper hospital, public library, and several boys' and girls' schools..." (p.156). "The Ceylon Widows' and Orphans' Fund is under official management and security.. ... Of charitable institutions, there are - the Leper Hospital; Pettah Hospital; ... Colombo Friend-in-need Society, (for the purpose of relieving the really necessitous, and for suppressing mendicity).." (p.160) (BENNETT, 1843)

1898
"Schools for the blind, deaf, and dumb have as yet not been established in the Colony. A movement, however, under the auspices of the Wesleyan Mission, has just been set on foot to provide reading books for a school for the blind." [Report by Arthur Van Cuylenburg dated July 6, 1898] (Special Reports, 1901, p.796)

1908
"Towards the close of 1908 Miss Swainson had to come home for much-needed rest, and Miss M.F. Chapman took charge of the work [the school for the deaf, Palamcottah] in her absence, thus gaining valuable experience which, as we shall see, eventually bore fruit in the establishment of a school on similar lines in Ceylon." (SMITH, 1915, p.9)

1913
"We must now take a brief survey of the

work in Ceylon, which was started in 1913 under the charge of Miss M.F. Chapman at Dehiwala, near Colombo. According to the Census of 1911, there were then over 3,000 deaf mutes in the island, and the number of blind children was even greater. The school is open to these as well as to the deaf and dumb. The specially encouraging feature of the work here is the extraordinary interest taken in it by the Ceylonese themselves." (SMITH, 1915, p.13)

CUTTACK

1874
"Poor little [Raja of] Dompara was a helpless fool, almost imbecile; unfortunately for himself not quite so. If he could have been pronounced insane and locked up he might perhaps have been cured in time, and meanwhile his estate would have been properly managed by the Collector. But as it was, he was just foolish enough to do endless mischief, and not foolish enough to be put under restraint. He had fallen into the hands of a clever, wily, unscrupulous man whom he had appointed as his Dewan or Prime Minister. This man was oppressing the tenantry, enriching himself and keeping the Raja and his family miserably poor." (BEAMES, 1961/1984, pp.241-2)

[On p.135, Beames noted how the Court of Wards managed the estate of a minor or other legally incompetent person such as an imbecile: "This so-called court is really no court at all. The estate is managed, and the minor's maintenance and education provided for, by the Collector of the District acting partly on his own authority and partly under orders of the Commissioner of the Division, who in turn is subject to the general supervision of the Board of Revenue in Calcutta." Beames deplored this "jumble of conflicting authorities", as a typically British piece of muddling. Annual reports were published of the Court of Wards' business. Its procedures were later formalised, e.g. in The Court of Wards Manual, United Provinces. Allahabad. 1914. Provision was made for various categories to be deemed legally incapable, on account of being extravagant, a convicted person, mentally or physically defective, or female. See also entries under RUNGPORE].

DACCA

1838
[Among post mortem reports from Dacca Lunatic Asylum]. "Bhote, so called [various words with this sound mean 'Stupid', 'Idiot'], caste and occupation unknown, age 14 years, admitted into the Asylum on the 26th March 1842. The story with him was that four years ago [presumably meaning in 1838], when he was 10 years old he was found in the jungles near to Nowgong in Assam. He could not speak any language when first found and brought into Gowhattee, nor does he as yet, up to time of admission into the Asylum, appear to have learned any. The early notice of his case soon after his admission is to the effect that he is in a state of fatuity, uttering a few unintelligible sounds or words only, is quiet and harmless - appears to be a weak lad. In 1850.- The notice of him is that he will bite if he can, appears to be quite fatuitous, he does not walk, eats, sleeps, he utters such sounds as ah' ooh' &c." [The young man became ill in April 1852, and died]. (GREEN, 1856-57).

DELHI

1876
[Of a new patient in the Delhi Lunatic Asylum] "She is a girl of about 8 years of age, and is said to have been found in the jangle by a man when ploughing his fields, and was believed by him to be a "wolf-child"." (Annual..Lunatic..Punjab, 1876, p.18).

1877
"The so-called "wolf-child," mentioned in my last report, and who had apparently then fallen into a more abject state than ever from repeated epileptic fits, soon afterwards began to improve. ... She came to understand some things that were said to

her, but never attempted to speak. She was transferred to the Secundra Orphanage, Agra, in June last, the Principal of that institution having kindly offered to take charge of her. In reply to recent inquiries regarding her, I was informed that she has had no return of the epileptic fits, that she enjoys a game of ball with the lady in charge, but does not take to the other children in the institution. The pleasure she takes in play is stated to be the only gleam of intelligence she has given." (Annual..Lunatic..Punjab, 1877, p.18)

DEOBAND

1875 (approx)
[From the educational history of a Panjabi Maulvi] "On my way back home I found good schools in Saharanpur, Deoband and Rampur, and in Deoband I was struck by seeing the blind students learning mathematics and drawing geometrical drawings on boards." (Quoted by LEITNER, 1882, reprint 1991, p.79)

FURRUCKABAD

1872
[Tabular "Statement showing the Lepers, Blind, and Poor benefited by the Charities in the North-Western Provinces for the year 1872"]. "Furruckabad, Total Numbers Benefited, Blind Men: 40, Blind Women: 12. ... The municipality maintains these institutions [for lepers and blind people] entirely." (Report..Charitable..1872, p.33, 38)

FUTTEHPORE

1857
"The American Presbyterians had and have a Mission there, with Orphanage attached, and this was in my charge as civil surgeon in pre-mutiny days. The Mission and Orphanage were presided over by the Rev. Gopináth Nandy.. ... To this Orphanage was brought by the police, early in 1857, a child, which they declared had been found in a wolf's den.. ... Mr Nandy told me that the child had no speech, though not dumb.. ... The poor child was evidently a burden to the Padre, who knew not how to manage it. ... [All the child would say was "ság", = spinach.] I recommended ság and rice as his diet; and strange to say, it succeeded, and opened further the floodgates of memory; for the words báp (father) and ámmá (mother) now recurred to him." [However, the child promptly died.] (ANON in Chambers, 1883)

GUJRAT (Punjab)

1857
[Earliest definite date for people with microcephaly - "Chuas of Shah Daulah" - brought to the Shrine of Shah Daulah at Gujrat by families, and left there to be cared for. The shrine is mentioned c.1695, within 20 years of the saint's death (SARKAR, pp.98-100); people with microcephaly may have been involved with the shrine long before 1857]. "A return of those presented between 1857 and 1866 shews that 14 boys and 3 girls were brought to the shrine in that period." (BEG, abstracted by FANSHAWE, 1879)

1903
"They can all feed themselves, and do not display like other idiots revolting tendencies or appetites; ... ..they are capable of being taught simple employments. ... Formerly, there is not the slightest doubt, the infants were kept at the shrine, which was practically an asylum for them where they were tended and cared for until death; but this is not so now for, whether from failing means, lax discipline or corrupt morals, it is certain and admitted by all that from originally allowing some of them to only occasionally go out with the faqirs attached to the tomb into the district together alone, the custom has spread, until at the present day it is the invariable rule for them all to be actually leased out on a monthly payment to these men, who carry them into all parts of the Punjab, begging, and, it is asserted, neglect and ill-treat them.. ... There is not the same objection to their retention in the shrine itself where, being well known, and

its inmates always open to inspection, their condition is comparatively safe." (EWENS, 1903) [Ewens was the first trained observer to examine and describe in detail the Chuas' actual abilities and conditions of life. From his report, it is possible to make some estimate of the level of care and instruction that had been given to these disabled people. See also MILES, 1996]

HOSHANGABAD

1881
[Rachel Metcalfe, on arrival in India in 1866 as the first missionary of the Friends' Foreign Mission Association, worked with Jane Leupolt at Benares before moving to Hoshangabad. Later she became severely disabled and used a wheelchair.] "This [orphan] work was commenced in 1881, in much weakness and not knowing what it would lead to. I was but in feeble health unable to walk, and with hands crippled by rheumatism;.." (METCALFE, 1888, p.4)

"Topsy came to us 3/5/81. ... And truly she was the most repulsive child, I think I ever saw; that no wonder many said, even the Native Christians. Why take such a child, she would never be any good? She had scarcely a rag on her, festering sores on her head and her feet, with only one eye, and the other a running sore. The poor thing was only half-witted and in many of her habits more like an animal, than a child. She would get into violent passions tear all her clothing off and fairly foam at the mouth. Of course now such scenes never occur, it took much time and patient love to overcome them; but we have the reward, in a steady quiet girl, not bright but affectionate. She will never learn to read, and has great difficulty in committing texts to memory and more in repeating them, she has improved in talking but her speech is difficult. The blind eye has been removed, and the offensive discharge checked, the other eye is rather weak, but she can see to sew tolerably well, She will continue with me, as it is my intention to train her for an "Ayah" or waiting maid; it will take time, but she is desirous of doing right, and will do her best. She can cook a little and clean, and has all these things to do for herself now she is left alone." (METCALFE, p.16)

1883
"Maggie with her little sister Rahiman were made over to us 2.8.1883. They came from Sohagpur, John H. Williams [India Secretary of the Friends' Foreign Missionary Association] with some difficulty having rescued them from some women of the town, who would probably have trained them to dancing and their own bad life. Their story is a sad one, their father suffered the extreme penalty of the law for killing his wife. He struck her down with an axe, Rahiman was in her arms at the time, and poor babe she had always a startled terrified look, and never talked, though she lived till she was about 4 yrs. of age. Both children had been continually drugged with opium and were very ill for a long time." (METCALFE, p.22)

1883
[From an unspecified account by Metcalfe:] "Topsy heads the list of those now with me. She will never make much at reading, but she shows loving thoughtfulness for others, preparing their beds at night, and running to bring in clothes when rain comes on - homely work to which the others give little heed." (PUMPHREY, 1900, pp.65-71)

"This little thing [Noniya] was picked up by the police in the jungle. Her brother had cast her out, not caring what wild animal attacked her, for a thorn in her foot festered and the sore was full of worms, and the poor child unable to work was of no further use to him." (METCALFE, 1888, p.29)

1887
"Guliya came three days after Sara [Feb.1887], a very different child, half crazy probably through bad treatment, she has a nice face. The trouble we have had to break off her dirty ways cannot be described. She is much improved and behaves quietly in school trying to learn." (METCALFE, p.32)

HYDERABAD (Sindh)

1865
"..a small institution which was privately donated by a Parsi Philanthropist of Karachi named Sir Cawasjee Jahangir who built it in 1865." (HASAN, 1988) [This Mental Hospital still functions. The donor, Sir Cowasjee Jehangir Readymoney, funded many other charitable institutions from a base in Bombay].

INDORE

1899
"Institution for the Blind" [run by the Canadian Presbyterian Mission, appears with the date 1899, in an addendum to previous lists of philanthropic and reformatory data.] (DENNIS, 1902, p.232)

LAHORE

1849
"When the Punjab was finally taken over in May, 1849, [John Martin] Honigberger [who had been physician to Ranjit Singh, then served the Sikh Darbar until 1846, then ran a hospital founded by Sir Henry Lawrence, until 1849] handed over the twelve epileptics and idiots who remained in his charge to Dr. Smith, the first civil surgeon at Lahore, who also was a humanitarian." (PATCH, 1939) [Patch earlier (1931, p.7) wrote that the patients were placed under Dr Hathaway. Charles Hathaway was an Assistant Surgeon in 1843, was mentioned by Clark (1904, p.34) as being at Lahore in Feb.1852, and was author of Panjab Jail Manual, 1858. Charles M. Smith was Assistant Surgeon in 1845, took part in fighting in the Panjab 1848-49, and later became Superintendent of the Lahore Lunatic Asylum. In his Annual Report of the Asylum for 1868, Smith noted that he had been in charge for 15 years, i.e. since only c.1853. Hathaway was five years older than Smith, and by 18 months his senior in the medical service. LATIF, 1892, p.318, confirms that "The Lunatic Asylum was founded in 1849, under the Board of Administration, and placed in the charge of Dr. Hathaway, the Residency Surgeon, who was succeeded by Dr. Smith in 1852, and Dr. Scriven in 1870."]

1872 or earlier.
['Miss Fuller' worked since 1867 with the Indian Female Normal School and Instruction Society (IFNIS). A manuscript dated 1913, said to be by 'Mary FULLER', notes that the writer's sister - Miss Emma Fuller - joined her at Lahore in 1868 and did some teaching. HEWLETT wrote in 1898 that "Miss Fuller.. laboured constantly and diligently in Lahore until her death in 1880". BADLEY (1886) shows 'Miss Fuller' arriving in 1867 and dying in 1885. Both death dates seem mistaken. Emma Fuller died November 14th, 1884, according to an obituary in the journal of IFNSIS (C.G., 1885)].

"Although Miss Fuller had no technical knowledge of work among the blind, it is certain that she made no difficulty of this, but readily and even eagerly received the little Asho [then aged ten years old, who later became the first teacher in the Amritsar institution for the blind] into her school, and with loving ingenuity found methods of imparting to her general knowledge, as for instance facts in geography, etc., and very patiently she caused her to commit to memory many Bible stories and hymns." (HEWLETT, 1898, p.50)

1880
"The third enquirer [about Christianity] is a poor blind girl of about eighteen, not so intelligent as these last, but one who has been at school for many years. ... If we take in the girl and support her, it will be of course said that she was bribed to become a Christian! and where is the money to come from for her support? She has been taught to knit in school, and can do plain knitting well, but it is difficult to know what to do with a young native girl, especially with one who on account of her infirmity will not be sought in marriage. How greatly we need a home of some kind for native women who

have become converts and lost their own homes, our friends may judge. I do trust that Miss Tucker and Miss Wauton will be successful in establishing the Industrial Home they have spoken of in Umritsar." (FULLER, 1880)

1883

[A girl of about 16, admitted to the Lahore Asylum as a microcephalic idiot] "Her senses appear to be perfect, but her intelligence is of the most rudimentary character, and is not, I think, equal to that of most children of from 15 to 20 months old. She seems to recognise different people and to comprehend the simplest ideas. She makes known her wants by signs and sounds but does not articulate more than monosyllables. Sometimes she will sit for a long time swinging her body backwards and forwards, as native children do at school, humming two or three monotonous notes again and again; at other times she runs about the ward apparently content and happy, occasionally amusing herself by pinching and slapping some of the other lunatics. She is clean in her habits." (Annual..Lunatic ..Punjab, 1884, pp.3-4).

1888

"1888. Shirreff Braille was invented by Mrs. Shirreff, wife of Rev. F.A.P. Shirreff, M.A., Fellow of the Punjab University. By a small alteration to ordinary Braille the Hindustani, Hindi, and Telugu languages could be suitably embossed for the education of the blind of India." (WAGG & THOMAS, 1932, pp.66-7)

1891

"Mrs. F.A.P. Shirreff adapted Braille to Urdu in 1891, and now the British and Foreign Blind Association has accepted her adaptation as the one that has proved itself practically the best." (CLARK, 1904, p.60)

LUCKNOW

1831

"In the year.. ... ..1827 A.D., king Naseer-ood-deen Hyder ascended the throne of Oudh, and in.. ... ..1831 A.D., established the Poorhouse and City Hospital, under the superintendence of Doctor Logan, the then residency surgeon at Ismailgunj, and for the support of these institutions invested large sums of money. ... This institution [the King's Poorhouse] was intended as a relief house for the blind, maimed, leprous, infirm, and the helpless from old age, &c., and chiefly to prevent begging in the streets. Out-door relief was also to be afforded to a select few. There are at this day 148 inmates in the Poorhouse who receive food and clothing. The out-door charity list amounts to 162 persons, who get monthly cash payments averaging 2 rupees each." (F.M. NEWBERY, City Magistrate, Lucknow, 1875; quoted in BAILEY, p.104) [However, the sole Dr (John) Logan in Government service in Bengal died either 1828 or 1829 according to CRAWFORD (1930). The East India Register and Directory for 1824 lists Surgeon George Baillie as Personal Surgeon to the King of Oude, continuing to 1832. Assistant Surgeon Wm. Stevenson M.D. was in the King of Oude's service from 1829. JAIN (1916) thought the Poorhouse was founded in 1833. SLEEMAN (1858, Vol.1, p.310) noted that, during his ten year reign, Nusseer-od Deen Hyder ran through almost all of the ten crore rupees that he inherited in the reserved treasury of the State].

1858

"The beginning of the Girls' Orphanage was made when the Government authorities in Lucknow handed over to the Butlers [American Methodist missionaries] a pock-marked and one-eyed girl, Elmira Blake, in 1858." (SINGH, 1971)

1881

"We will now visit another interesting house; it is that of a Jewish family. ... Mrs. Cohen has an imbecile daughter nearly 17 years of age, and this is her greatest sorrow and cross. Many a time has she weepingly confided to me how great a disappointment this afflicted daughter has been to herself and her husband." (BAUMANN, 1882)

1899 or earlier
"At Lucknow the American Methodists have a school for the blind.." (DENNIS, 1899, p.385).

LUDHIANA (District)

1852
(Quoted from Ludhiana Settlement Report, 1852, p.30) The charitable institutions.. ... ..they are all called Dharmasalas. Two or three religious mendicants are usually met with, a reader of the Grunth... and a menial to prepare the food. ..in Hans, of pergunna Jugraon, where the reader of the Grunth was a most diminutive dwarf, ..." (LEITNER, 1882/1991, p.159)

MADRAS

1696
"In 1696 another fund [the first being for Europeans and Eurasians only] was established for the relief of the native poor, who had hitherto been allowed to beg in the Fort. This fund was placed in the hands of the Mayor and Aldermen, who were ordered to distribute it at the Choultry, just outside the Choultry gate, every Monday morning." (PENNY, 1904, p.216, citing Fort St George Consultation Book, 2 Nov.1696)

1764
"In the year 1764 the Vestry [here meaning the charity committee of St Mary's Church] agreed to entrust the collection of the double Sunday boat hire to the Master Attendant; it was also agreed that he should defray from the fund the cost of healing those boatmen who were injured or disabled in the exercise of their calling.." (PENNY, 1904, p.385-389, citing original Vestry documents). [The double Sunday boat hire was in the nature of a fine - those who obliged boatmen to work on the Sabbath were obliged to contribute to the community poor fund (ibid. pp.313-314, 351). Penny outlined a lengthy argument about the use of this money. However, it is the earliest instance found in the present study of a regular fund benefiting disabled people, lasting over three decades.]

1793
[Valentine Conolly] "Founded Madras Lunatic Asylum, 1793" [VC was then Assistant Surgeon. See below: 1841]. (CRAWFORD, 1930)

c.1800-1876
[William Cruickshanks] "..was born at Vellore, in Madras [Presidency]; ... ..he was still very young when his father came back to Ireland and left him behind at the Military Orphan Asylum at Madras. When William was about twelve years old he began to suffer from weak eyesight, and it was not long before this infirmity increased to total blindness. ...[William asked another orphan to read the Bible to him; he paraphrased and recounted it back to the other boy]... Mr Cruickshanks appears to have received little of regular education at any time, but with the help of a memory strengthened by constant exercise, and an unwearied diligence in the use of all means of acquiring knowledge that lay within his reach, he overcame the hindrances.. ... ..and early in life he made teaching his vocation. ... He started on his career as a tutor in private families, but in 1838 he was appointed Head Master of the Native Education Society's School at Madras, which numbered 100 pupils. In 1841 he became Head Master of the Madras Military Orphan Asylum. ... The missionaries at Palamcotta felt that there was an urgent need for an English school for natives in that town.. ... ..the services of Mr Cruickshanks were gladly accepted. ... Mr Cruickshanks continued for twenty-six years Head Master of the Anglo-Vernacular School at Palamcotta. ... When he drew near to his seventieth year, he resigned the heavy duties.. ... Once more in 1875.. ... He was asked to superintend the opening of a new school at Poonamallee, near Madras, and he cheerfully undertook the task." [He died in 1876]. ('T.', Church Missionary Gleaner, 1879)

1805
"Institutional services which we understand to-day as providers of social welfare services, were not there in pre-British India. The

[earliest?] institution, which the After-Care Committee appointed by the Central Social Welfare Board in 1955 could contact and reach [? could find], was the one established by Rev. Loveless, in Madras, in the year 1805 for women and children." (WADIA, 1968) [Rev. W.C. Loveless arrived in Madras in 1806, and at first ran the Male Orphan Asylum, which had been founded many years earlier (BROCKWAY, 1949, pp.25-26, 32-34). It was not intended for disabled boys, but some were there - see entry above on Mr Cruickshanks. PENNY, 1904, pp.167-79, detailed the start of St. Mary's Charity School, Madras, in 1715, for orphan boys and girls. Some social welfare provisions were certainly made by the Portuguese in 'pre-British' India].

1841
"From 1841 to 1867 harmless idiots were kept in the Monegar Choultry, to avoid overcrowding the [Lunatic] Asylum". (CRAWFORD, 1914, Vol.II, p.417). [Penny (1904, p.430) gave some background of the Monegar Choultry, which had been used by the Native Poor Fund Committee as a famine asylum in 1782. This does not seem to be the same choultry as mentioned above, 1696].

1853
"In the Idiot asylum the average number [of] males and females, has been 49. Their general health is reported to have been very good, 4 casualties however occurred from cholera, and another from repeated attacks of epilepsy; about 25 are employed in light occupation daily for a couple of hours in cleaning rice, sweeping the compound, assisting the cooks, and in drawing water." (Selections..Madras, 1855, p.8)

1856
"In the Idiot Asylum attached to the Native Infirmary, 163 individuals have been accommodated, 114 males and 49 females;.. ... The admissions into the Idiot asylum take place through the Native infirmary, where the patients are kept for a few days under observation, till the nature of their cases is fully ascertained; when attacked with sickness, they are again admitted into the infirmary for treatment, and when violent or unmanageable, they are transferred to the Lunatic asylum. Many of the inmates are employed in drawing water, gardening, and similar domestic employment about the choultry, infirmary, and Leper hospital, under the serveillance [sic] of peons, and with much advantage to their health." (Selections..Madras, 1857, pp.10-11).

1857
"Idiot Asylum. ... Twenty-four patients have been discharged cured. The Medical Officer [Dr John W. Mudge] observes that the cold douche is used in those cases where no contra-indication of its use exists, and it is considered to have been beneficial." (Selections..Madras, 1858, p.10).

1859
"Idiot Hospital. Up to the end of the year nothing had been done in the way of carrying out the Order of Government noted in the margin [Public Department No.1476 of 24th Sept.1859], for increasing the accommodation of this Institution. It has been over crowded throughout the year, but fortunately no epidemic appeared among the inmates. The average strength for the year was 92. There were 121 admissions into Hospital and 30 deaths. The mortality amongst Idiots is considerably higher than that of Insane Patients treated in the Lunatic Asylum." (Selections..Madras, 1861, p.9)

1863
"Surgeon W.J. VanSomeren, M.D., reports as follows:- "... Foundling Hospital. ... A few of the inmates of the Hospital are Idiots, and the neighbouring [Idiot] Asylum would be a more suitable place for them, were the attendance there fitted as respects both quality and quantity for imbecile children so young and helpless."" (Selections..Madras, 1864, pp.67-70)

"Lunatic Asylum. Honorary Assistant Surgeon S. Mason, reports as follows:- "... ..the facilities for transferring harmless Insanes to the Idiot's Asylum being now

limited in consequence of the crowded state of that Institution, the numerous applications received during the year could only in part be complied with."" (Selections..Madras, 1864, pp.64-65)

1867
"Extract from Medical Report by Surgeon-Major W.J. VanSomeren. ...Idiot Asylum. "On the 11th of May the insanes of the former (so-called) Idiot Asylum were removed to the Lunatic Asylum, and ceased to be under my medical charge."" (Selections..Madras, 1869, pp.93-95)

MEERUT

1864
"In the city of Meerut a poorhouse was established in 1864.. ... As funds became available, the scope of the charity was extended; - a house was purchased, a European put in charge on a small salary, and a leper asylum and home for the blind and destitute organized." (Report..Charitable..1872, p.39)

NORTH-WEST PROVINCES & OUDH

1882
"The above [tabulated] statement indicates that while the blind poor cared for in asylums fell off in numbers from 1,450 to 1,358, the lepers increased from 960 to 1,105; the destitute poor provided for in both years were almost identical in numbers, 8,333 to 8334. It must be at once apparent that these numbers do not affect more than the outer fringes of destitution, which hangs round a population of 44 millions." (Report..Charitable..Oudh..1882, p.35)

OOTACAMUND

1891
"One of the grown-up blind workers from the *Sarah Tucker Institution* has become a teacher at Ootacamund, and when the last Report reached us had five pupils." (Annual Report..CEZMS, 1892, p.53)

PALAMCOTTAH

1884
"..a blind woman [Miss Marial] about twenty-two years old.. ... I asked her history, and it seems she was taught by the Bible-woman for some time.. ... [Marial became] a most earnest and consistent Christian, though much persecuted by her parents and relatives. ... So she took refuge in the Bible-woman's house.. ... She did what she could to help by fetching water, cleaning the house, and beating rice, but still she felt she was a burden. ... I found out that besides household duties she had gone out with the Bible-woman teaching and singing to the people, and that they listened most attentively to her, and especially the little ones liked her to teach them; ... She is an active,intelligent, and independent woman, a happy exception to the generally helpless, ignorant and incapable blind people of this country." (ASKWITH, 1884)

1890 or earlier
[Miss Askwith] "..began by taking six or seven blind children into her bungalow and teaching them to weave and to help in the garden. ... ..she also invented the first braille script in Tamil and transcribed into it the Bible, the Prayer Book and *The Pilgrim's Progress*." (BROCKWAY, 1949, p.104)

1890
"We have now a class for little blind girls. Each has her *Akka* (big sister), and is well and lovingly cared for. As each one is brought in here, she is very shy and unhappy at first, all is so strange; but in two or three days love conquers, and they chatter and laugh, and enjoy their lessons with their raised type for reading, and ball-frames for counting, and their little musical boxes.." (ASKWITH, 1890)

"It is now [1901] eleven years since we began our schools for the blind in Palamcotta in connexion with the Sarah Tucker Institution. We have used Moon's type.. ... Besides reading and arithmetic, other subjects are also taught, and the schools for the blind are

examined by the Government Inspector and Inspectress just like our other schools. ... Almost every year some have confessed Christ.. ... they become *teachers* too. They are allowed to stay at school till they pass the Primary Board Examination, and then they must take up work and make room for others. When they leave school we give them a copy of every book we have in raised type, an arithmetic frame, a few clothes, and a certificate of conduct, and thus equipped they go forth to earn their own living. ... We ourselves employ twelve or more young men as teachers and monitors in some of the Mission schools for boys, and we receive very good reports of their work. ... The blind girls, generally about twelve in number at a time, have a room in the Sarah Tucker Institution itself and live with the other girls, though they have their studies separately, with their own teachers. Besides their lessons, the same as those of the boys, they learn knitting and needlework, and we are now training three of them as teachers. ... They are very happy with the other girls, who are very good to them; and it is very sweet to see the "sighted" girls leading them about and talking gently to them. Visitors are much struck with the happy faces of the blind children and with their sweet singing, both in Tamil and English." (ASKWITH, 1901)

1891
[Miss Askwith, in her report] "..refers also to the work carried on by Miss Swainson [a trained nurse] among the blind." (Annual..CEZMS, 1891, p.54)

"As early in its history as 1891, the pupils, ten of whom were girls, were ready to undergo a Government examination, which greatly pleased and surprised the inspector, who had never examined a *blind* school before." (BARNES, 1899, p.156)

1893 [?]
"About seven years ago, three deaf and dumb girls were brought in close succession to the industrial class in connection with the [Sarah Tucker] Institution, and the question at once arose - what was to be done with them?" (The Zenana School, 1900)

1896
"Just previous to the commencement of the year 1897 a small class for deaf-mutes was opened in connection with the "Sarah Tucker College" at Palamcotta in the Tinnevelly District (Madras Presidency) by Miss Swainson, a missionary of the Church of England, Tenana [= Zenana] Mission. The report of the school is very interesting. It says: "In their own homes these poor children are regarded as having no intelligence, and are sadly neglected, and yet it is wonderful how their minds and hearts opened during the short time since the class was formed." (BANERJI, 1898)

"About the year 1897 a little girl was brought by her father to our Industrial School at the Sarah Tucker College, he told us he was a catechist and had lately been sent to work in a village where there were no Christians, all were devil-worshippers. He also said, 'No one will listen to me, all tell me to cast the devil out of my own child before coming to teach them.' The supposed, 'Devil', was deafness, the poor little deaf and dumb child must leave her father's home before he could try and teach the people. This was the first time the thought of the Deaf of India had come before me. The child learned to sew and settled happily in the class. A similar case was soon brought and also taken in, and then, a little deaf orphan girl sent to our Industrial Class by an S.P.G. Missionary brought them more closely before us. We found two of our college girls also had little deaf relatives. One day while the hearing girls were having their Bible class, one of the deaf children put down her work and began watching the lips of the teacher, and then the thought flashed through our minds, - Should these children only learn to sew? Why should not they too be educated!" (SWAINSON, undated [1915/16?], p.2)

"From different parts of India we heard of deaf children in orphanages, and directly we opened the little class we had many

applications - children came from all parts. We found out that there was a small school in Calcutta worked by the Brahmo Samaj, but they took no girls and no poor children." (SWAINSON, n.d. [1915/16?], p.3)

"..what a devoted and loyal band of Indian teachers we have. ... My Head Mistress [presumably Devanesam Ammal, see next entry] ... who has been with me almost from the beginning of the work and has been such a blessing among the children.." (SWAINSON, n.d. [1915/16?], p.12)

"..extract from a letter written in 1909, by Devanesam Ammal, the head mistress of the School.. "When I first came," she writes, "there were only six girls and no boys. I shall never forget my first week's adventures in teaching the deaf - the whole week we used to teach them one Scripture lesson, going over and over it, and Miss Swainson examined it on Sundays. I tried to teach about the Creation the first week. Had we understood the children as we do now, we should never have taken that lesson first. I tried my best to explain it to them in signs. On Sunday, when they came before Miss Swainson, they were not able to say anything, and I was so ashamed and discouraged, and thought I should never be able to teach them, but God has wonderfully made me fit for my work. The children were so naughty and tiresome; they would not look at us, but shut their eyes if we talked to them. Imagine how we could deal with them, if they would not look when they could not hear! We could not punish them, for they would run away for any little thing, and we had to run after them. Now we see a great change in them"." (SMITH, 1915, p.5)

1897-98 [?]
"Much as I should have liked to stay in England to be properly trained for the work, that was impossible - I was needed in India - so all I could do was to go about telling the need and pleading for help. At the end of a few months I returned with £1,000, and with the permission of my Committee to devote myself to the Deaf. ...Not knowing anything of the oral method of teaching the deaf, we adapted Tamil with its 240 letters to a finger alphabet, and with the help of pictures and signs with which all the people of India are familiar, we soon reached the children's minds and began our class. As we look back the method seems very crude and unorthodox, but it answered its purpose and until we knew of something better was all we could do." (SWAINSON, n.d. [1915/16?], pp.4-5)

"Connected with this [industrial] class is a little School for Deaf and Dumb girls. "I have nine children," says Miss Swainson, "and have taught two of our trained girls to teach them reading, writing and arithmetic, and to talk on their fingers; but it is not so easy in the Tamil language, with its 247 letters in the alphabet, as in English! Still, we have adapted it.."." (BARNES, 1899, pp.155-6)

1900
"..the school, which now includes nineteen boys, both Christian and Hindu, out of a total of about forty pupils. ...The method of teaching had practically to be discovered by Miss Swainson for herself, and imparted by her to her native assistant teachers. No attempt was made to teach the children to speak or read the lips; their number, environment, and the time and funds at disposal utterly forbade it." (The Zenana School, 1900)

1902
"The school work is admirably done, the children receiving "Excellent" from the [Government] Inspectress, who expects them to do similar work to that done by the hearing. *And they do it*, with the exception of reading - the school authorities have sanctioned a special reader for them, or rather course of readers, which Miss Swainson herslef compiled. ... There are 71 deaf and dumb; and 35 Industrial Girls who are boarders. ... There are, in the deaf nad dumb department, seven teachers who are all certified, and are Indians. They are very good teachers, and look most picturesque in

their native costumes." (CAMPBELL, 1902)

1904
"In November 1904, how happily I started back to India with not only *one*, but *two* new workers; Miss Hart, a certificated Teacher, who had had some training in the oral system of teaching the deaf, and Miss Allen, a deaf lady who had also had some experience of school work." [Sadly, within weeks of her arrival, Miss Hart died of a fever, while Miss Allen was unable to bear the heat, and returned to England]. (SWAINSON, 1906, p.1)

1905
"During the past year we have made special efforts in teaching *speech*, and the books kindly given to me by the Head Master of the Glasgow School, with the method used there, have been carefully studied and used here, with very happy results. Classes are held both in Tamil and English.. ... We have tried this year the plan of half-day lessons and half-day Industrial work, with good results. The children seem to enjoy *both* better, and did quite as well at their Annual Government Examination as when studying all day." (SWAINSON, 1906, p.3)

"Our services for the Deaf are chiefly in the sign language, in which all can join alike, whether learning Tamil, as those do who belong to the Madras Presidency, or English, which is taught to those coming from other parts. [p.9] ... Now that so many of our elder deaf girls are in the Industrial class, we hardly look upon it as a separate school. We have 50 speaking girls in it, living with us, and always a number of names down on our books waiting for admission. [p.12]" (SWAINSON, 1906)

1907
"The next year [1907] was memorable in the annals of the school, as it witnessed the advent of little [deaf and] blind Pyari.. ... She has responded in a marked degree to the training bestowed on her, and bids fair to be another Helen Keller." (SMITH, 1915, p.7)

"..our very happy intelligent deaf, dumb and blind little girl busy with her lessons and brimming over with fun.." (SWAINSON, n.d. [1915/16?], pp.9-10)

1912 or 1913
"Since Miss McDowell joined us three years ago, oral classes were properly started and less manual work done, but our Palamcottah School can never be totally oral, for many come there too old to begin speech and in the short time they are with us we must teach them as much as possible. If we can hope to keep the children some years we then put them into the oral classes, and I am glad to say that many of our children can now follow the lips of people and can speak fairly well to the surprise of visitors who can hardly believe the children are really deaf." [By 1912 there were 130 children at the school.] (SWAINSON, n.d. [1915/16?], pp.6-7)

1920
[Miss Hull reported a letter from an English teacher who spent six years at Palamcottah, after teaching deaf people in England for ten years. This teacher had expected to find much lower standards in India. Instead, she found:] "A school of 130 children, 40 of whom had passed through the school and were working at industrial work. There were about 15 classes. What struck one as one entered the school for the first time was that it was more like a school for hearing children, and conducted more on those lines. The teachers spoke very naturally to the children, and the lip-reading was excellent, though the speech was very poor and still is. But, as to knowledge, their language, history, geography and nature-study (which is better than any I have ever seen in an English school) simply surprised me. The lessons were conducted mainly by lip-reading and writing, but through it all what surprised me was the result." (HULL, 1920)

PALLIPORT (nr. Cochin)

1861
"Assistant Surgeon F. DAY, reports as

follows:- "During the past year forty lepers have been in-patients in the Lazaretto at Palliport.. ... The present Lazaretto is old. I formerly gave the date of its erection as 1728, which date I copied from the stone over the gateway. I have now examined all the old people, heard all their traditions respecting it, and also found that in Xavier's time (1543) or thereabouts, the Portuguese had a leper hospital somewhere near Cochin, and I am inclined to think, this building was erected by that nation, and not their Dutch successors."" (Selections..Madras, 1862, pp.66-67)

PESHAWAR

1864
"A Poor-house in Mackeson Gung, Peshawur, has been completed." [This, among many other constructions, was put up in the early days of British administration. It very likely had some blind inmates.] (General Report, 1864, p.34)

1879
"Light for the Blind amongst the Afghans. Dr. Moon, of Brighton, has recently arranged the Pushto alphabet for the Blind according to his improved system, and the Lord's Prayer under Mr. Hughes' direction is being compiled in embossed reading for the blind Afghan." (Editorial, Church Missionary Gleaner, 1879, vol. VI, p.8) [Rev. T.P. Hughes was a missionary at Peshawar, which was at that time considered part of Afghanistan].

POONA

1865
"THE SASSOON ASYLUM, or Poor House, in Narayan ward on the river Mutha above the Lakdi bridge, is a home for the aged, infirm, and diseased poor of all classes. It has at present (1883) about sixty-five inmates. The asylum was established in 1865 from funds raised by a public subscription amounting to £10,717 (Rs. 1,07170), the greater part of which was given by the late Mr. David Sassoon whose name the asylum bears. ...The Poona Municipality contributes £10 (Rs.100) a month to the asylum. The spacious site of the building was given free by Government. ... A medical attendant looks after the health of the inmates, the diseased being kept in different wards to avoid contagion. Of the (1883) sixty-five inmates, seventeen men and eleven women are unable to earn a living from old age; six men and five women are blind; and twenty men and six women are lepers." (Gazetteer, 1885, pp.342-343).

1897
"When the Pandita [Ramabai] was bringing widows from the Central Provinces [to her refuge and school at Poona] a deaf and dumb [widow] woman insisted on coming. The Pandita refused to bring her. She came and sat in the train. They made her understand that she could not learn in school, hence could not be taken. She told them by signs that she would grind, cook, wash clothes, scrub, etc. She literally refused to leave the train, and at the last minute the Pandita laughed and bought her a ticket." (SAWDAY, 1898. Quoted also in DYER, 1906, p.67, who attributes the account to Ramabai's colleague, Minnie F. Abrams).

1899
"The deaf and dumb woman [known to the other widows as 'Mookie'] was in charge of the [dairy] churning department, and eagerly displayed to us the superiority of the new churns over the previously employed native methods." (DYER, 1906, p.78)

1899 or earlier
"At Poona the Church of Scotland Mission has a special department in its orphanage for sightless girls." (DENNIS, 1899, p.385)

"Class for the Blind", [run by the C.S.M., appears without date in a list of "Schools and Homes for the Blind and for Deaf Mutes".] (DENNIS, 1902, p.225)

1900
"Kedgaon, Poona. Home for the Blind.

M.M. [= Mukti Mission, associated with Pandita Ramabai]. Year when founded: 1900. No. of Inmates: Male - Female 25." (INGLIS, 1921, p.191).

"One of the smaller girls rescued from starvation in the last famine is taking charge of a few of our blind girls. Miss Abrams very kindly taught her to read the blind characters. The girl herself is studying hard while engaged in teaching the blind girls to read the Scriptures. Besides reading the Scriptures she teaches them tables, mental arithmetic, and geography, in her spare hours. She sees to their bathing, taking meals at proper times, and can be seen going about her work with her family of the blind and feeble-minded girls." (DYER, p.88; quoting a report written by Ramabai in May, 1900)

PURNEA (District)

1809
"Beggars and Charity. The number of common beggars that were estimated to be in the whole district amounts to 7140, of which by far the greater part are real objects of charity, although in some parts it was alleged that there were among them many lazy fellows who were able enough to work. ... Besides there are many lame, blind or other infirm persons belonging to poor families, that cannot give them food but who give them accommodation and such assistance as is within their power, especially in sickness." (BUCHANAN, ed. Jackson 1928, p.165)

RANCHI

1885 *or* 1886
"Besides opening a *Leper House* (1884), and *Epileptic House* (1885), an Incurables' Home at Lohardaga was also started." (MAITO, 1971, p.103)

"In 1886 I was further enabled through the help of Dr. Seibert, of New York, and the readers of the *Deutscher Volksfreund*, to establish another asylum for epileptics, syphilitics, and all kinds of people suffering from loathsome and incurable diseases." (HAHN, 1890)

1893
"Among the blind in Chhota Nagpur, of whom there are some thousands, a class was started at Ranchi about 1893 with the object of assisting first the Christians and next the heathen to do something towards supporting themselves and to read for their own edification. A class of blind mendicants was formed, who were taught orally once a week, and out of this grew a small daily school, founded by Mrs. O'Connor. The pupils, mostly adults, have made good progress in religious knowledge, in reading and writing the "Braille" type, in reading "Moon" type, and in the art of making bamboo chairs, and in 1898 the female pupils began to learn knitting. The work was carried on by Miss Whitley in the Rev. W. O'Connor's house until the increase in numbers made it necessary to erect a separate building, which was opened on July 26, 1899." (PASCOE, p.500 f-g)

1895
"In 1895, a Blind School was started at Ranchi in connection with the English Mission [under the auspices of the Society for Propagation of the Gospel] by Mrs. O'Connor. In this school blind men are trained in industrial work in cane and bamboo, and blind women are taught mat-making. Reading and writing are also taught on the Braille system." (ROY, 1912, pp.264-65).

"Not long after her arrival [1892] in Ranchi, Mrs. O'Connor who had received special training as a nurse, was struck by the number of blind persons whom she met. After talking over the matter with the Bishop, [Rt Rev. J.C. Whitley, First Bishop of Chhota Nagpur] it was determined to start something in the nature of a blind school... [Mrs. O'Connor] found time to teach some of these much-afflicted people to read in the Braille type, and basket-work. Some time after, Miss Whitley ... also

perfected herself in the Braille system for the purpose of assisting in this work." (CHATTERTON, 1901, p.124, 137-8)

"The Blind School at Ranchi was started by the Rev. and Mrs. O'Connor in 1905 [presumably 1895 is intended] with a grant of Rs.20/- per month. Blindmen who had no other alternative but to beg in the streets were taught the useful craft of bamboo and cane chair-making. From the 26th July, 1897 onwards, some blind women were also admitted in it. [Footnote reference here, to ROY, The Mundas, p.264; which does mention blind women - see above - but does not give the date of 26th July, 1897, nor anything like it. See, however, PASCOE, above]. Miss Whitley had learnt Braille type, and she took over charge of the school in the year 1900." (MAHTO, 1971, p.147)

"Originally started in St. Magaret's [Margaret's] Girls' High School premises, [the Blind School] shifted to its new buildings in the year 1924.." (MAHTO, p.200)

RUNGPORE

1780s (and earlier)
"One of the zemindars, Rajah Bhagwoon, being an idiot, his dewan, who held the same name, took advantage of this fact, and by judicious management obtained a grant of the zemindary from the Dacca Soubah, and a long contest which ensued resulted in the division above noted, the usurper retaining the 7 annas share, that of Dinagepore." [The 'nine annas' portion was Edrakpore] (GLAZIER, 1872, p.26)

1791
"The one Mahommedan sharer in Cazeerhat was reported on by Mr Lumsden in 1791, as not so decidedly an idiot as to necessitate that the management of his zemindary should be taken from him." (GLAZIER, 1872, p.19) [See 'Court of Wards' discussion under CUTTACK]

RUTNAGHERRY

1857/1858
"Rutnagherry, in the Southern Concan, is 160 miles South of Bombay... The poor have no provision. They beg their way from door to door, receiving charity in kind, mostly cooked grain. Many are Brahmin widows. The lame, the blind, and the deformed receive allowances from a charitable fund supported by the European community. ... Children are kept at the breast often till they are three and four years of age, with a view to prevent pregnancy;... They are frequently drugged with opium to keep them quiet." (de CRESPIGNY, 1857/58)

SERAMPORE

1803
"Mrs. [Ann] Grant in a letter to her friend [Miss Fenn] in 1803 described a scene, when about thirty-four persons, some of them blind, many suffering from leprosy, came for relief [from the Baptist missionaries] at Serampore. She wrote "Many of them receive two pence a week"." (SEN GUPTA, 1971, p.136, quoting manuscript correspondence in Baptist Missionary Society archives)

SHAHJEHANPORE

1863
"At Shahjehanpore a mixed poorhouse and leper asylum is supported by the municipality. I have not seen the building but am informed that the lepers have separate quarters from the poor and blind. ... The Shahjehanpore poorhouse has been in existence since 1863. [pp.39-40]. Blind: Men 10, Women 3. [p.33]." (Report..Charitable..1872).

1877
"Shahjahanpur: Total number benefited during the year 1877: Blind: Men 106 Women 49 Children 27. [Footnote:] The figures against Shahjahanpur include the number benefited in poorhouses other than

that at the sudder station, viz., those in the villages of the district."
(Report..Charitable..Oudh..1877, p.29)

SAHARANPUR (near Nasik)

1865-67
"During the past two years, thirty-one cases of functional paralysis in children have been treated in the Saharunpore dispensary.. ... One, if not the chief, of these [common problems] is want of faith in the treatment employed, which leads the patient, or in the case of children, the relatives, to seek other aid if there is no immediate and marked benefit; another is the fact that a very large proportion of the patients come from a distance, and cannot, or will not, spare time to remain in the station for treatment. Some also merely bring their children once, during flying visits made to the city on business."
(GARDEN, 1867) [Garden's paper is the first listed by H.V. Wyatt in his 'Bibliography of Poliomyelitis in India' (forthcoming)].

1888
[Rev. Frederick Graham Macartney reports, of 16 persons in the Poor Asylum:] "The list of inmates includes three blind, three paralytic, one epileptic and a leper."
(MACARTNEY, 1888)

SIKPH

1890s [precise date unspecified]
"The Friends at Sirsi deal with the difficulties of how to avoid giving to the undeserving.. ... They give to beggars once a week only, on Sunday. On arriving home after the morning service, a crowd of halt and maimed and blind folks, principally women, and mostly old, are found sitting on the ground, patiently awaiting the arrival of the Mem-Sahib.. ... As only a fixed sum is given each month, and as this is known to the recipients, they themselves voluntarily arrange the matter of keeping out the undeserving. I pity the man who being able to work for his living sought a share of the weekly gifts: to raise the ire and start the tongues of the fifty old women I saw would be no trifling ordeal." (PUMPHREY, 1900, p.109; quoting John Lampard of Balaghat, no reference given).

TRAVANCORE

1893
"I shall be glad to make known a method by means of which they [blind people in India] can be easily and inexpensively taught to read and write in their own vernacular. They may by the same method be taught arithmetic and music. ... The method is not a new thing but an adaptation to the Indian vernaculars of the Braille system which has proved so successful in France, England and America. ... The scheme covers any and all Indian languages, and most eastern languages. It has also been applied with success to Chinese." (KNOWLES, 1893).

"Much painstaking work [for blind people] had previously been done by Mr. L. Garthwaite, formerly Government Inspector of Schools, and also by the Rev. Joshua Knowles, of Travancore [and of the London Missionary Society]." (DENNIS, 1899, p.385).

UJJAIN

1896
"Class for the Blind", [run by the Canadian Presbyterian Mission, appears with the date 1896, in a list of "Schools and Homes for the Blind and for Deaf Mutes".] (DENNIS, 1902, p.219)

UNAVA, or, MUDIANA (100 km. north of Ahmedabad)

1883 and earlier
"..the Mira Data Dargah [shrine] has specialised in helping people who are afflicted with 'madness'. .. More precisely, it has a reputation for healing those stricken by a Mut [spirit]. Already in the last century Mira Data Dargah was listed in the District Gazetteer [1883] as an institution being 'visited by many suffering from epilepsy'..."

(PFLEIDERER, 1981) [Shrine treatment for epilepsy contrasts with CHUCKERBUTTY's remark, 1864, that in Bengal "Infants afflicted with convulsions they exposed in wicker-baskets suspended from some lofty tree, and there left to perish of hunger and cold, under the mistaken idea they were possessed and that it was unsafe for the household to keep them any longer. It was a most revolting spectacle, to witness these wretched creatures screaming and writhing for want of food, and grown-up men and women coldly looking on without daring to approach them".]

MENTAL RETARDATION: 20TH CENTURY DEVELOPMENTS

(See earlier entries e.g. under Agra/Secundra, Amraoti, Bombay, Gujrat, Hoshangabad, Lahore, Madras etc, for less formal or less educational care).

1910

"Cretin Radho, aged 30 years. Hindu. Was born at Faizabad in Oudh. ... ..she had two brothers and a sister, who were in every way normal.. ... He mother states that the patient was normal in size at birth, she grew slower than other children and ceased to grow altogether at the age of 16. There are no other dwarfs in the family and no history of goitre among the relations was obtained. The patient is an idiot and quite unable to talk. She makes a few sounds which only her mother can interpret. ... Her height is 2 feet 11½ inches and her weight 2 stone 11 lbs. She is under treatment with thyroid extract in the poor-house, and the Superintendent reports that she seems to be better intellectually, but at her age any very great improvement is hardly to be expected." (JAMES, 1910) [Part of an early Indian case history of sporadic cretinism, with characteristic photograph, among five case histories of dwarfism in Patiala State].

1918

[Appendix has tabular data for "Revised List of Recognised Government, Aided and Unaided European Schools in the Bengal Presidency for the year 1918":] "Schools for Defective Children: Name of school: The Children's House, Kurseong. ... Management: Private. Nature of School: Aided. Class of school: Mixed. Number of scholars on March 31st 1917 [*]: 4. Lay teachers, Female: 4." [* First page of the table has "March 31st 1918", and "1917" is clearly an error. The Report is dated 6th November 1918] (Annual..European..1917-18, Appendix p.ii)

"The first school for deficient and defective children in India was opened by Miss Silvia de Laplace at the Children's House, Kurseong. This institution trains those children who through physical and mental defects are unable to profit by the instruction given in an ordinary school. It is now universally recognised that defective children can be educated chiefly by means of special apparatus, exercises and discipline. Already remarkable results have been achieved at the Children's House by special methods of sense training. The institution has now been formally recognised by Government and receives a monthly grant-in-aid of Rs.150. During the year under review the institution received a capital grant of Rs.30,000 for the acquisition of the property known as Meek's estate." (Annual..European..1918-19, p.5) [Miss de la Place (or De Laplace, De La Place) did not appear in standard missionary lists. The name was not a common one. Thacker's Directory, 1892, lists E.S. De Laplace. The India Office biographical index shows a burial at Calcutta in 1900, of Henrietta Jessina De La Place, widow of Etienne. So 'E.S.' may have been Etienne; perhaps of French, Swiss or Belgian origin. If so, they could have been Silvia's parents - the dates are appropriate for Silvia to be in her thirties or forties by 1917, when a headmistress in Howrah, and maybe to have retired or died by 1944.]

"Directory of Institutions for the Mentally Handicapped Persons in India. ... Central Institute of Psychiatry, Kanke, Ranchi. Date of Establishment: May 1, 1918. Type of the

Institution: Day-care. Age range of persons admitted: Up to 14 years. Nature of services offered: Medical, Psychological." (REDDY, p.24) [When mentally handicapped children were first received or taught here is unclear. Dhunjibhoy, in charge of the Kanke hospital, noted (Annual..Working..Ranchi..1936, p.7) that "The number of mentally defective children is steadily going up and in the absence of a separate children's ward it is becoming increasingly difficult for the administration to house and treat such children. ... A mental hospital is not a fit place for treatment of certified mentally defective children.."]

1921

"The Children's House, Kurseong, the first school in Bengal for physically and mentally defective children, was opened in the year 1918 by Miss De La Place, formerly headmistress of St. Thomas' School, Howrah. ... There were 9 pupils on 31st March 1921." [St. Thomas's, was in 1916 an Aided, Mixed, Elementary school with attendance of 37 scholars, 5 female teachers]. (Annual..European..1920-21, p.4)

"In India up to the year 1921 only a few isolated experiments with intelligence tests had been conducted by missionaries engaged in educational work, amongst whom may be mentioned the Rev. E.L. King of Narsinghpur and the Revg. D.S. Herrick of Bangalore. At the meeting of the Central Advisory Borad of Education held in October of that year it was resolved that experiments on a large scale should be conducted with a view to devising a series of mental intelligence tests suitable for children attending Indian schools." [Copies of the Stanford revision of Binet-Simon tests were forwarded to Principals of Training Colleges, to try them with the children in their model schools] "This work they readily undertook and the most interesting reports of their experiments were received from Miss Gordon of Saidapet, Mr. West of Dacca, Mr. Spence of Jubbulpore and Mr. Wyatt of Lahore." (RICHEY, 1924, Preface)

1924

[Reviews some experiments in mental testing in India, pp.199-218, and comments:] "The vexation of retardation is with us as well as with educationalists in the West. ... It would be most useful if somebody would take the matter up for investigation in this Presidency [Madras]." (WOODBURNE, 1924, p.201)

1927

"In 1927, Manry published the first intelligence test in English, Hindi and Urdu and was closely followed in 1929 by Rice's Hindustani Binet. ... Undoubtedly head and shoulders above the pioneers of the 1930's is the intrepid Dr. V.V. Kamat with his Marathi and Kannada versions of the 1916 Standford-Binet [sic] which has been recently revised from the 1936 version." (MALIN, 1968) [Refs. MANRY, 1927; RICE, 1929]

1927-28

"In every crowded thoroughfare of the city [Calcutta] we find specimens of degenerate humanity suffering from loathsome and contagious diseases - the lepers, the insane, the idiotic, the feeble-minded - men of abnormal deformities of body and mind. We pass by quite unconcerned or toss off an occasional pice with an emotion which is as transitory as the mental images of the kaleidoscopic sights of a great city." (GANGULY, 1927-28)

1929

"The first scientific approach to the problem of mental retardation in India was a 1929 Bombay survey.. [By Dr Kamat, while standardising the Binet test for Kannada speakers] ... Findings in the schools of Dharwar [1,074 children, from a rural town, c.30,000 population] indicated an incidence of 4% retarded in the school population." (TAYLOR & TAYLOR, 1970, p.279). [Cf. UK data: "Even by 1926 the Mental Deficiency Committee reported that of 105,000 defective children aged between 7 and 16 in their survey, 77% were in ordinary schools". (GABBAY & WEBSTER, 1983)]

"As very few of the imbeciles and none of the idiots are sent to school by their parents it is very difficult to say from such a study of school children as this [at Dharwar] what percentage of imbeciles and idiots there is in the general population of children. The 10 morons or feeble-minded in this study form one per cent of the total population ... Of the 34 border line cases 14 were boys and 20 girls. Only 3 of them were in the lowest standard of the secondary schools and 30 in primary schools and one belonged to the pre-school period. On an average they were retarded about 3 years in school studies." (KAMAT, 1951, pp.84-85; see also KAMAT, 1934)

1932

"..I have been on the look-out for an Indian Mongol, and have inquired from many doctors whether they have heard of or come across one in their practice in India. The result of my searches and inquiries has until recently been negative. The condition is, therefore, evidently extremely rare in India." (CHAND, 1932) [Probably the first published case of Down Syndrome. It is now well represented in special schools]

1933-34

"A school for defective children was started during the period at Jhargram in the district of Midnapore by the Bodhan Samity, a registered association, which had 8 pupils including a girl. The cost of maintenance was Rs. 3,098, which was met entirely from private sources." [See below, 1939-40] (Report..Public..Bengal..1933-34, p.34)

"The most important event during the period under review was the establishment of a school for mentally defective Indian children called Bodhana Niketan. The school owes its inception to the enthusiasm of Mr. Girija Prasanna Mukherjee, an Advocate of the Calcutta High Court, who gave to the school freely of his time, money and energy; he found encouragement and active help from Mr. R.H. Parker, I.C.S., but little financial assistance from the public or the Government. The school was first located at Jhargram in the district of Midnapore but was later shifted to Belghoria near Calcutta. ... In 1936-37, it had on its rolls 15 pupils; the total cost of the institution was Rs.9,081 of which only Rs.480 came from the provincial revenues." (Ninth Quinquennial..Bengal..1932-1937, 1939, p.130)

1934

"List of Institutions for the Mental Retardates and Particulars of their Services... The Central Nursing Home for Mental Invalids, Ranchi. Year of establishment: 1934. [Status: Private]. Eligibility: Above 5 years. Nature of Activities: Academic education." [Data provided by the organisation itself] (VOHRA, 1987, p.114)

"The number of families worried over the problem of rearing up mentally deficient children is not insignificant in this country. ... But practically nothing has been done so far in our country to ameliorate their lot.* (Footnote: * An institution for feeble-minded children has been started at Jhargram sometimes back.) It has, no doubt, to be admitted that very little can be done for high-grade 'morons' or physical misfits, beyond segregating them in a well regulated institution and so making the environment more congenial to them. But in cases of certain types of defectives, where ordinary system of schooling is of no avail, training by modern psychological methods proves efficacious. It may be noted in this connection that often educable cases are confused with non-educable ones, and for want of proper discrimination between the two, the education of the former suffers by default." [There follows a review of the education of a mentally retarded Calcutta boy, first examined in 1934]. (SINHA, 1936).

1936

"There are only two schools - the Children's Home, Kurseong, where special methods are adopted for the training of mentally and physically defective European children, and the Bodhana Niketan at Belghoria near

Calcutta which is intended for the education of mentally defective Indian children. The former had on its rolls 26 pupils in 1936-37, and the latter 15 pupils." (Progress..1932-37, p.262)

"Training of Mentally Defective Children. - It is satisfactory to note that a beginning has been made by the Superintendent, Mental Hospital, Madras, in this direction, with over a dozen young patients who are capable of receiving training to a certain extent. An educated and trained attendant is put in charge of patients." [The Superintendent, Dr HS Hensman, retired in October 1936, after campaigning for 12 years to start classes for mentally retarded children] (Annual..Working..Madras..1936, p.4)

1937
"Training of Mentally Defective Children. - A suitable programme of practical object demonstration, story telling, picture cutting, drawing, sense attention and habit training, etc., was adopted in the Mental Hospital, Madras. Physical drill, play of various types, singing and dancing were also practiced. A swing see saw and a cycle added to their enjoyment. Training in handicrafts such as mat and rope making carpentry and spinning was given." (Annual..Working..Madras..1937, p.4)

"List of Institutions for the Mental Retardates and Particulars of their Services ... Children's Department, Kilpauk, Madras [presumably refers to the above entry, Mental Hospital, Madras]. Year of establishment: 1937. Eligibility: 5-17 years. Nature of Activities: Academic education." [Data provided by the organisation itself] (VOHRA, 1987, p.111)

1938
"The two schools [for deaf children] in the Province are at Allahabad and Lucknow and both of them were started in 1938. The Lucknow School has also a class for the Blind and another class for the feeble-minded. Both schools are voluntary enterprises managed by persons with philanthropic spirit." (CHATURVEDI, 1949, p.227)

[Advice to Provincial Governments of India:] "To sort out all grades of [mentally] defective children from existing schools by the help of the School Medical Officers and establish special schools for them." (Annual..Working..Ranchi..1937, p.8)

1939
"Education of subnormal children. ... ..[The Children's House, Kurseong] had 26 pupils on the 31st March 1939 as against 28 pupils in the previous year. ... The institution is inspected by a Board of Visitors appointed by Government for the purpose." (Report.. Public..Bengal..1938-39, 1940, p.26)

1939-40
"In Bodhana Niketan at Jhargram in the district of Midnapore mentally defective and imbecile pupils are educated with a view to making them useful to society." (Report.. Public..Bengal..1939-40, 1942, p.32)

1941
"There are only two institutions doing this work and both of them are of recent origin. The first of these is the *Home for Mentally Deficient Children, Mankhurd, Bombay*. This was established in 1941 and it admits only court-committed children. The second institution is the *School for Children in Need of Special Care, Bombay*, established by Shrimati Vakil in 1944." (Review of Education, 1958, p.455)

1943
[After listing several educational institutions at Kurseong:] "Miss S. de la Place has a Home for Mentally Deficient Children at Jim's Lodge." (BHANJA, 1943, p.69)

1944
"Once I suggested to the basic school authorities [at Brindaban, Distt. Champaran, Bihar] to admit one or two cretins to their schools and see what they could do to reform them, as I thought, these "activity" schools should provide the most

suitable environment for the special education they needed. This year i.e. in 1944 I was glad to find that at least two such children were receiving their education there, and from the teachers' report I gathered that they were making marvellous improvement in their habits and behaviour." (CHATTERJEE, 1951)

"It is not desirable for psychological or other reasons to segregate the subnormal or backward children in schools. ... ..since they will have to learn to live in a world with people of all grades of abilities, it is essential that throughout the school life they should have opportunities of mingling freely with their brighter fellows and of sharing with them such work and pleasures as all children enjoy. The mentally handicapped children who are educable should, therefore, remain within the general educational system, though special provisions will have to be made for their particular requirements. Special schools may have to be provided for the "feeble minded" at a later stage." (Post-War, 1944, p.77)

[Study using a Hindustani verbal intelligence test, of 1,419 children aged 11+ in Classes VI and above, in Government schools of the United Provinces of Agra and Oudh]. "Gifted children and mentally-defective children. (Footnote: "It should be remembered that "children of 11+ in Class V and below were left out," so that only children of I.Q. below 70 who had nevertheless been promoted are here included.") Those with I.Q. below 70 formed 1.62 per cent of the whole [= 23 children]." (LAL, 1944)

"The Children's Home [= House] at Kurseong which catered only for Anglo-Indian and European children was closed in 1944." (Progress..1937-47, [1948] p.158)

1947

"..in 1947, there were only three institutions for the care of mentally retarded; Central Nursing Home at Ranchi (1934) and two in Bombay (1941-42). The first one was a residential school for the mentally deficient children directed by the Juvenile Court for custodial purposes. ... In the decade from 1950 to 1960, eleven institutions were started and another 35 were started between 1960-1966." (JOACHIM, 1990).

1949

[Study of 250 Parsi children of poor families, aged 8-11 years, using Gujarati adaptation of Binet-Simon tests]. "Out of these 250 children tested, 20 i.e. 8% is between 50°-69° I.Q. ... The study of these 250 children showed that 7 i.e., 2.8% fell in the category of mentally defective which after making allowance for all errors was taken between 50° and 59°. Their mean I.Q. was 56.2°." (BATLIWALLA, B.M., 1949)

1953

"Generally, it was found [in DAMLE's study of the home background of 45 children at Bombay] that parents discovered the mental deficiency of their children rather late, which was due mostly to their ignorance of its symptoms. When they actually did discover it, they sought the help of astrologers or saints or some other quacks. ... These mentally slow children were admitted to the same schools and at the same age as normal children. Due to their mental deficiency, they were not able to keep pace with others in their class. This naturally made their parents anxious about their studies at school. In a few cases, the disappointment was very great because the parents had very high expectations of their children. It could be seen that all this was due to the original mistake of treating the retarded on a par with normal children and admitting them to the same schools and classes as the latter. It was not generally recognized that retarded children need special care and treatment, and, therefore, had to be sent to schools specially designed and run for them." (DAMLE, 1953)

1955

"Mentally retarded people have always been with us. Words like *'sthuladhih'*, *'jadadhih'*, *'nirbuddhih'* *'balishah'*, etc., used in ancient

Indian literature are indicative of the existence then of the mentally retarded in our midst. ... There are a number of children in this country who are not suitable for academic education; but it is not desirable to put them in a separate category and make them attend E.S.N. [Educationally Sub Normal] schools. What we need is a wide variety of training centres for children run by voluntary organisations, municipalities and state governments - some for general education and some for arts and crafts. ... ..in a country like India, Home Training Schemes for mentally defective children would be valuable. Teachers for mental defectives can visit the home of the defective child about twice a week, teach him for about an hour or so and give guidance to relatives in the matter of following up that teaching and helping the child in his social adjustment." (BANERJEE, 1955)

1956

"At the Indian Conference of Social Work held at Bangalore in 1956 it was suggested that we should have for villages mobile vans carrying trained persons, who would educate parents in the training of mental defectives and make them aware of the types of services available in the cities for the training and rehabilitation of mental defectives. The suggestion encouraged others to ask, "where is the trained personnel?.." A social worker pointed out that it would be much better if the mental defective was allowed to be adequately rehabilitated in the village setting only. ... In the village a mental defective is considered as part and parcel not only of the family but also of the whole community. He has a sense of belonging, resulting from his being accepted by the community for what he is." (MARFATIA, 1961, p.378)

1961

"There is not a single institute for the mentally deficient in the whole of India. When such institutions are built, they should be constructed and planned on Colony System as in the U.K." (MARFATIA, 1961)

1962

"Out of 21,540 children in school in the Chidambaram area [...there were 285 with visual impairments (p.21); 122 with hearing impairments (p.38); 147 "crippled" children (p.48); 373 with speech problems (p.62); 249 with mental disabilities, of whom 225 were mentally retarded, 2 "lunacy", 22 loss of memory" (p.71)]." ... "To send educable defectives to ordinary schools would mean waste of energy, effort and money on the part of the children, the teachers and the parents. The teachers who are blissfully unaware of the principles, methods and techniques of modern education seldom attribute their backwardness in study to defective mental development. Thus poor children become the victims of their taunting and all sorts of punishments. [However]... It is a fact that stigma is attached to the handicaped when we put them in special institutions. hence parents prefer them to be in ordinary schools, even though they cannot make any headway there [pp.73-75]." (RAMANUJACHARI, 1962)

1965

"Before the organization of the first All India Seminar on mentally handicapped children held in Chandigarh in 1965, even the institutions for the mentally retarded knew nothing about each other." (TAYLOR & TAYLOR, 1970, p.296).

ON PHYSICAL (ORTHOPAEDIC) & OTHER DISABILITY

Some of these also appear above. Blindness and deafness were often noted as such, but much physical or orthopaedic disability was either not reported or was reported as 'other' disability. In the following, leprosy-linked disabilities are omitted.

1811

"There is a species of lameness, called *kungja* in [Sanskrit] ... It attacks [sic] all ages and both sexes, and after continuing a year or two is considered incurable; ... It seems to consist in a weakness and irregular motion of the muscles moving the knees, which are

bent and moved with a tremulous irregular motion, somewhat as in chorea, but not so violent. When the disease has lasted some time, and has become confirmed, the legs suffer emaciation. ... It is attributed by some to eating *khesari* (lathyrus-sativus), but this seems fanciful.." (BUCHANAN, n.d., p.274). [Buchanan also noted lathyrism in his report on Shahabad, (edn. 1934). It was later described by SLEEMAN (1833) and IRVING (1856), see below and Appendix].

1827
"The Garrows have no diversity of castes, nor have they any regular priesthood; although there is, in most villages, a lame or blind person, incapacitated from other work, who invokes the deities, and offers sacrifices for the recovery of sick persons." (SCOTT, 1827) [p.138 The Garrows were partly subject to the British Government, partly independent in villages with territory of 10 to 20 square miles]

1833
"In 1833 the sad effects of this food [kesari dal] began to manifest themselves. The younger part of the population of this and the surrounding villages [near Sagar], from the age of thirty downwards, began to be deprived of the use of their limbs below the waist by paralytic strokes, in all cases sudden, but in some cases more severe than in others. About half the youth of this village of both sexes became affected during the years 1833 and 1834, and many of them have lost the use of their lower limbs entirely, and are unable to move." (SLEEMAN, 1893 edn., p.127-128)

1830s [?]
"I attended, at Wuzeerabad, the governor of that province, General Avitabile, who, having sprained his ancle, had called in the native surgeons, barbers and bunglers, and they had so assiduously applied irritating poultices and embrocations, that the leg became inflamed, and was approaching mortification. Under my treatment, the patient recovered, and the leg was restored to its former functions." (HONIGBERGER, 1852, p.53)

1845
"This Asylum [at Bombay], for the Reception of Blind and Disabled Poor Pársís, was erected at the expense of the Sons of the late Fardúnjí Sorabjí Parak, Esq. ... A.C. 1845.." (EASTWICK, 1881, p.143)

1856
"In October 1856, Mr Court, the Collector of Allahabad, when in Pergunnah Barra, on the right bank of the Jumna, was very forcibly struck by the number of lame persons whom he met in all directions. On enquiry he found, in village after village, that there were several cripples in each. he was also informed that the disease which gave rise to this lameness was of recent origin, [but see 1811 above] and that it was attributed by some of the people to thier living on bread made from *kessaree dal*.. ... Several cases of paralysis of the lower limbs were sent from Barra, to the Government Charitable Dispensary at Allahabad, for medical treatment. ... [At Barra]..all the lame people from surrounding villages were mustered for my inspection on the morning of the 6th February 1857. About fifty men were present, all more or less lame in both legs, some so much disabled as to be hardly capable of motion, while others were only slightly affected." (IRVING, 1859) [Irving was Civil Surgeon of Allahabad. See also 1880, below].

1858
"Finally, the wretched schoolmaster was wretchedly paid, and was generally making desperate efforts to find other employment. The profession was, for the most part, recruited from the disabled members of society." (MITCHELL/Nesbit, 1858, pp.71-2)

"*Deformities produced by cicatrices from burns.* - It is impossible to enumerate the amount of deformity arising from this cause that is met with in the Province, in the majority a trifling operation would have to a great extent removed it;..." (SHORTT, 1858, p.507)

1864

"[The Yousafzais, in the N.W. Frontier] are governed by their own maliks, who in turn are subordinate to the tribal chief, or khan. Both these offices are hereditary, except in the case of manifest incapacity from mental imbecility or physical deformity, or from some objectionable quality of temper or general conduct... The distribution of alms is very generally observed by all classes according to their means. The priesthood [i.e. maulvis], widows, orphans, maimed, blind, aged, &c., are the recipients." (BELLEW, 1864, p.203, p.208)

1865

"Apart from the establishment of the David Sassoon Infirm Asylum in 1865 and similar other institutions in the country, which provided shelter to the infirm and the crippled, there were no voluntary organizations specifically meant for crippled children or adults." (BHATT, 1963, p.217)

"During the past two years, thirty-one cases of functional paralysis in children have been treated in the Saharunpore dispensary..." [Some of these cases were probably poliomyelitis]. (GARDEN, 1867)

1867

"The fact of a European Doctor being in the neighbourhood soon spread through the [Himalayan] villages, and my tent was daily besieged by the maimed, the halt, and the blind. mostly all the sick were old worn out men or women and young children." (FLEMING, 1867).

1869

"Out of an average of 131 inmates during the year [at Raja Kali Shanker Ghosal's Asylum], 40 have been industrially employed, the remainder being physically unfit for any work on account of infirmity from old age, chronic disease, &c." (SHAKESPEAR, 1870)

1870

"An orphan lad, named Titus, from the lower classes of the Normal School [at Benares]... ... ...was installed as teacher. In the morning he taught the blind, and in the afternoons he taught the lame and decrepit who were not blind. (LEUPOLT, pp.243-7)

1870-1875

"Cases of malformation of the hands and feet come but seldom under the notice of the Surgeon in this country, either because they are irremediable, or that they cause so little inconvenience as to render surgical interference unnecessary, or on account of the reluctance, shown by natives, to any interference with what is. Nine cases have come under my notice during the past six years, but of these only three came for treatment... ... ...the remainder were seen amongst patients seeking aid for other complaints." (GARDEN, 1875). [Garden was Civil Surgeon at Mussooree]

1880

[Tabular "Statement showing the lepers, blind and poor, benefited by the charities in the North-Western Provinces and Oudh for the year 1880" includes:] "Mejah cripples' asylum (Allahabad)." (Report..Charitable ..Oudh..1880, p.29) [The Tehseeldaree of Pergunnah Khyraghur, in Zillah Allahabad, was at Mejah. Lathyrism was prevalent in Khyraghur. The Mejah cripples' asylum was probably founded to cope with people having this condition. See IRVING (1860)].

1882

[Quoted from Miss W.N. Greenfield, on schools in the Punjab] "...the type of all class-books should be clear and large. ... I should think that fully 50 per cent. of the adult population have defective sight... ... Home preparation for all the higher classes must be pursued at night, and the flickering light of an ordinary 'diva' is ruining to the students' eyes. It is therefore most important that no additional strain should be put on the eyes by the school-books being printed in a fine or defective type." (LEITNER, 1882/1991, P.112)

"Of the total number [of teachers at indigenous schools in the Punjab] shown in

the returns 4,430 are unable to read a printed book, 4,791 are unable to write, and 6,199 are unacquainted with elementary arithmetic. A larger number are blind or otherwise disabled." (Report..State of Education, 1883, p.8)

1886
"In 1886 I was further enabled.. ... ..to establish another asylum for epileptics, syphilitics, and all kinds of people suffering from loathsome and incurable diseases." (HAHN, 1890)

1887 and earlier
"Throughout my service on the frontier of India, I have never known a time when the halt, the lame, and the blind have not flocked into our cantonments or into our camps in search of relief from suffering; and, however distasteful may have been the sight of our soldiers, or however galling the idea of subjection to British rule, the people have come with confidence from far and wide to seek medical aid."
(CHAMBERLAIN, 1887)

1895
"Hare-lip in young children has rarely come before me; but I have done a good many cases in boys and girls of from 10 to 20 years olds, or even in adults of some age. I do not think the defect is so common here as in Europe. It is known as "Ravan Kanda," because the face of Ravan (Ravanna, the Demon King of Lanka, or Ceylon) was mutilated in this way by Rama Chandra."
(HENDLEY, 1895, p.87)

1898
"It is absolutely certain that this disease [locomotor ataxy] occurs in typical form amongst native of India. ... Again, I do not believe that spinal-cord cases are particularly rare in India. I have had cases of infantile paralysis, pseudo-hypertropic paralysis, progressive muscular atrophy, and various muscular distrophies, lateral sclerosis, myelitis, multiple sclerosis, &c., and all kinds of cerebral and peripheral nervous affections." (GRANT, 1898)

1899
"At Calcutta a medical mission home and orphanage for blind, crippled, and destitute children has just been established, under the direction of Mr. and Mrs. J. Norman."
(DENNIS, 1899, p.385)

1901
[Summary and discussion of a study of the eyesight of over 4,343 schoolboys and college students in different parts of India, in which 48% were found to have abnormal vision; whereas among 306 children not attending school, 18% had abnormal vision].
(IYENGAR, 1901)

1917
"The Queen Mary's Technical School for Indian Disabled Soldiers at Kirkee, Poona, was started in 1917. This institution has up to now successfully trained over 3,000 disabled ex-servicemen.. ... ..in useful technical trades.." (BHATT, 1963, p.204)

1913
"If a man issues forth into the open when he is in a great sweat after fever, like enough the wind will strike him, and cripple him of a limb or even of one whole side of his body. Then we lay him in a warm bed... And forth goes one to shout as many wild pigeons as he may. For until the sick is cured of his sickness, one pigeon a day must be eat, whether roast or boiled. Seven at the least he will surely need. ... And a woman sometimes quits her bed after childbirth lamed by the wind of one leg. Poor thing! she is crippled for such a weary while, that her kin in despair drug her with many drugs, which in the end ease her of her pain by easing her of her life." [Rural treatment in Baluchistan]
(BRAY, 1913, p.109)

1923
"..the Ida Riva School for blind, deaf, dumb and other defective children at Karachi was registered during the year, and given a small grant." (Report..Public..Bombay, 1923, p.91)

43

1926
"I discovered nothing of orthopaedics [in India] until just before I left; then I was told a ward had been opened at a big hospital in Bombay, which was in charge of an Indian surgeon who had been to many of the best-known orthopaedic centres of Europe. (Baschurch Pupil, 1927)

1927
[Description and discussion of various walking caliper splints and their modifications, as used at Calcutta] (HARNETT, 1927)

1930-31
"In an area (Lahore city) where late rickets and osteomalacia among girls and women bring about deformities especially of the lower extremities and of the bony pelvis which have serious consequences at childbirth, a high incidence of rickets, 607 cases, were found on examination among 1,482 school girls." (WILSON, 1930-31)

1943
"Another local association known as T.B. Polio Clinic and Physiotherapy Institute has been functioning in Ahmedabad since 1943." (BHATT, 1963, p.219)

1942-43 to 46-47
"A useful experiment was made at Kalimpong for the vocational rehabilitation of lame and blind children of age-group 5-18 of the families of ex-officers and billmen. This school had an enrolment of 19 pupils of whom 13 resided in the attached hostel. In addition to academic instruction in the Braille system, the lame and blind children are also given training in productive arts and crafts." (Quinquennial Review, 1951, p.76)

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Abbreviations

CMG :	The Church Missionary *Gleaner*
FMI :	The Female Missionary Intelligencer
HF :	The Harvest Field
IAMS:	Indian Annals of Medical Science
IFE :	The Indian Female Evangelist
IMG :	Indian Medical Gazette
IW :	India's Women. *The Magazine of the Church of England Zenana Missionary Society.*
JMS :	*Journal of Mental Science*

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APPENDIX

Raja Kali Shanker Ghosal's Asylum

This Asylum for the Blind at Benares is the earliest Indian institution found in the present study, devoted to disabled people (apart from leper asylums, and brief mentions of disability asylums in antiquity of the functioning of which almost nothing is known). Correspondence at the start of Raja Kali Shanker Ghosal's Asylum gives some points relevant to other, later, efforts:

1. The long gap between conception of the Asylum and reception of the first inmates; and consequent indefiniteness of the 'Foundation' date. The Chaplain introduced the Raja's idea to the government by letter dated 13 Jan. 1824. The Raja must have thought of founding an asylum during 1823 or earlier; maybe from the date when he came to Benares, or even earlier. His father, Jai Narain Ghosal, was a well known philanthropist who had made substantial donations to the Church Missionary Society for educational purposes and who had, according to the son, embraced the Christian faith privately (HOUGH, 1860, vol.V, pp.319-323). Raja Kali Shanker Ghosal effected a property transfer to C.M.S. at Calcutta in 1818, on behalf of Jai Narain in Benares. Jai Narain died in 1821. Though noted that 'Kally Shanker himself trode in his father's steps. ... ...after urging, as Jay Narain had done, the establishment of a printing press at Benares, he adds - 'Now, I wish to reside some time in this part, and to effect the increase of Christian knowledge among the people.' The sincerity of these expressions were [sic] soon put to the test. It appeared that the legal transfer of the property, mentioned above to have been assigned by Jay Narain to the support of these schools, was not finally effected, but Kally Shanker, very honorably, secured to the Society in perpetuity the monthly payment assigned by his father." He had a survey made of blind people - perhaps the earliest Indian survey of which a report survives. Inmates were admitted in Jan. 1826, before the final grant of Government sanction. So some chroniclers would record 1824 as Foundation year; others 1825, or 1826.
2. There were fears - after experiences with a leper asylum at Calcutta - that to make any institutional provision could result in large numbers of disabled people arriving from elsewhere, creating a disturbance and overtaxing the charitable resources.
3. The counter argument, based on a practical survey, was that disabled people could earn more by begging in public, and would be reluctant to enter an Asylum if they had to forbit the option of street begging.
4. A mixture of motives for the foundation appears - there was some pity for the plight of blind and otherwise disabled people; mixed with a dislike for being pestered by beggars in the street, and for the attendant disorderliness; and a feeling that 'something should be done'.
5. Cooperation between Government and wealthy individuals is evident.
6. There was an understandable reluctance, in both private donors and the Government, to be committed to an open-ended, ongoing expense.
7. The Trust began under a committee of British officials of impeccable trustworthiness - yet in fact one of them - the Surgeon, Thomas Vold - killed himself in 1829 after being caught fiddling the accounts of the Mint, of which he had become Master. (CRAWFORD, 1914, p.310).

In square brackets [] are explanatory interpolations or suggestions of words or punctuation possibly omitted by copyists or

summaries of letters (some of which repeated the same matter in forwarding it to a higher authority). The first document (Margin No.s 48-57) is a summary review. That is followed by copies of the relevant correspondence. The orthographic variations, e.g. on the name of Raja Kali Shanker Ghosal, and syntactical peculiarities as in MacLeod's letter, are given as they were recorded by the Board's copyists.

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India Office Library: BOARD'S COLLECTIONS Vol. F/4/955 Section 27109-27110

Bengal Public Dept. No. 4. 1027/0 27109. Letter dated 27th May 1827 (sic). 48 @ 57 Establishment of an Asylum by Rajah Kalee Shunkur Ghosaul for the Blind and destitute at Benares.

Extract Public Letter from Bengal Dated 27th May, 1826 (sic).

48. Early in the year 1826, the Magistrate of Benares submitted to Government on the part of Rajah Kalee Shunkur Ghosaul, a plan for the establishment at the City of an Asylum for the relief of Persons deprived of Sight.

49. The Rajah proposed to contribute 10,000 Rupees towards the erection of a suitable building for the institution and 200 Rs. pr. Mensem for the support of the persons to be received in it.

50. In reply, we caused it to be intimated to the Magistrate that we highly approved the liberal intention of the Kalee Shunkur Ghosaul and that we were disposed, by the support and countenance of Government, to promote the accomplishment of his benevolent project.

51. The Magistrate was desired to aid Kalee Shunkur Ghosaul, in the compilation of Rules for the Establishment and to furnish a further report which might enable us to determine on the mode and extent in which the aid of Government should be granted to the proposed institution.

52. A Committee was subsequently appointed to investigate and report on certain points relative to the plan which required elucidation, and it was then intimated that further consideration has suggested doubts of the expediency of establishing an asylum for the permanent reception of individuals labouring under blindness. It was to be apprehended that the knowledge of the existence of such an establishment would tend to promote a Congregation at Benares of blind persons to such an extent as would be in many respects inconvenient and render the accommodation of them all in the Institution impracticable. Disappointment to many unfortunate objects would be the consequence and Benares and its vicinity would be crowded with applicants for admission on the occurrence of vacancies. It was therefore stated to the Committee that perhaps the interests of humanity would be better consulted and Kalee Shunkur Ghosaul's benevolent views more satisfactorily fulfilled were an Infirmary substituted for an Asylum for the purpose of affording Medical treatment and comfortable temporary accommodation to those patients who might not appear to be in a hopeless stage of blindness. It was also hinted that were the above plan adopted the benefits of the Establishment might possibly be extended to Lepers whose cases might exhibit a prospect of cure.

53. The Committee having in their reply expressed themselves satisfied that the Establishment of an Asylum would not draw an inconvenient number of blind persons to the City, we sanctioned the Institution as proposed by Kalee

Shunkur Ghosaul and engaged that Government should defray the Monthly expense of an establishment commensurate with extent of the proposed Charity [,] the disbursements on account of the diet and clothing of the Patients and other necessary charges for their maintenance being left to the liberality of Baboo Shumbhoo Chunder.

14. In consequence of a wish subsequently expressed by Baboo Shumbhoo Chunder, we have consented that the Foundation be recognized as an Asylum for the Destitute generally of all classes and Nations but more especially the Blind.

15. Baboo Shumbhoo Chunder has paid into the hands of the Collector of Benares the sum of 65,000 Furrukhabad Rupees for which Government have engaged to guarantee to the Asylum 300 Rs. pr. Mensem being an interest of 5 pr Cent. the Accountant General has been instructed to adopt measures for securing unalienably to the Trustees of the Asylum the above Financial sum and the Monthly payment of the interest on it.

16. Among the papers quoted in the Margin of para 14. your Hon'ble Court will perceive the Code of Regulations for the Asylum which has been approved by us.

17. The amount of the Establishment required for the Institution has not yet been reported to us.

Extract Bengal Public Consultations 13th February 1824.
From Norman MacLeod Esqr. Magistrate at Benares
No.68 To W. B. Bayley Esqr., Chief Secretary to Government on the Judicial Department. 31st January 1824.

Sir, I have the honor to transmit to you, to be laid before the Right Hon'ble the Governor General in Council, a copy of a letter from the Reverend William Fraser dated the 15th Inst. with the plan to which it refers, projected by Baboo Sumbhoo Chunsul for the Establishment of an asylum for the relief of persons deprived of sight.

2 Of the nature of the proposed institution no explanation appears requisite beyond what the statement of the plan itself contains, though I may venture to add my testimony to the accuracy of the Estimate, which calculates the number of Blind persons now in Benares as certainly falling short of 120.

3 In consequence with the sentiments of Mr Brooke with whom I have conferred upon the subject, I presume to recommend the project of Baboo Sumbhoo which reflects as highly on the individuals humanity to the patronage and aid of the British Government independently of the general grounds upon which such a recommendation must be naturally supposed to be founded. It has appeared to us that to giving it's direct support and countenance to the projected institution to such extent as might be deemed or most suitable to its own character and to the claims with which misfortune has invested those whom it is proposed to relieve the Government would afford a valuable example calculated to incite many of the opulent native members of the community to contribute cordially and effectually to the success of the undertaking and thus alike a portion of their wealth to an alleviation of the miseries of their suffering fellow creatures and the exercise and expression of their own feelings of humanity and benevolence. I have &c signed N. MacLeod Magistrate. Magistrates office, City of Benares, 31st Jany. 1824.

No.69 From William Fraser Esqr., Chaplain

at Bungaree

To Harrison Hay Lord Esqr.
Magistrate, 13th January 1814

Sir, I am requested by the Bulwa Colony Gordon Council to forward to you the accompanying plan for a proposed institution at Bungaree for the relief of persons deprived of sight. It will be seen on the estimate of the necessary expenses of such an institution that he is willing to contribute Rupees 10,000 towards the erection of a suitable building and the monthly sum of Rupees 300 towards the support of the persons who shall be received into it. He thinks that there are in the City of Bungaree two hundred and twenty five blind people depending upon alms for their subsistence. I may I trust venture to say, that whether this computation be strictly accurate or not, their numbers as well as their wretched appearance cannot fail to strike every person who visits the city. I have etc. (signed) Wm. Fraser Chaplain at Bungaree, Bungaree June 13th 1814

No 70 Enclosure (with No 69) A Scheme of Charitable Contributions

On my arrival at Bungaree I experienced many Blind men in labour under an extreme distress for want of food and raiment, which can in other way be made than by begging; and for which purpose, their circuitous walk for over an troublesome through the narrow streets of the city appeared every year to subject some of them to fatal consequences, although it is not in my power alone to alleviate (sic) the pains of these poor, yet moved by pity to their helpless condition, all I can do to serve them, is by calling for the subscriptions of humane and liberal men whose kind assistance on the occasion will it is hoped forward the scheme to successful conclusion and of course rewarded by the love of God.

At present 120 Blind men, of every cast are estimated to reside in the City of which 100 appear to be born Blind and 120 to have lost their sight by casualties, among the number 90 are supposed to be married. Six Rupees to be lavished in purchasing a spot of ground and erecting a House thereupon for the comfortable accommodation of these Blind men are computed at 10,000 Rupees

Rupees of the House per month 30
Their diet, Expenditure
at 2 Rupees each 270
Servants wages pr. month 30
Rupees pr. month 720

Of the amount I beg leave to offer as my own part 300 Rupees pr. annum, besides the sum above mentioned for ground and building which I also engage to make. The sum then remains to be raised by charitable contributions is only 300, to aid the institution, therefore it is humbly requested that the agent of the Governor General at Bungaree will if the plan is approvable to him, be pleased to convene a meeting at his house of the Gentlemen and wealthy natives of this place for the above purpose[;] should the subscriptions which they are pleased to make be still sub insufficient to make up the 10,000 will be good enough to procure the deficiency from Government which from various examples of its liberality to the poor in general, I am encouraged to hope will not be deemed an matter of objection for a compliance.

The following rules are proposed for the protection and management of the institution. [rules etc. as in (1)] Signed Colly Gordon Council

Charles Ludington, Secretary to the Government, Fort William 13th Feb 1814
To H. Maitland [Governor General forwarding herewith for Hon Maitland's opinion on the Rules drawn up by Rupa Bibi.]

[Further inquiries, opinions, arguments, & amendment letter from Ludington

[illegible]

[illegible]

[illegible]

[illegible]